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THE

MISSIONARY HERALD.

VOL. XCVIII. — DECEMBER, 1902. — No. XII.

IN the first copies of the November *Missionary Herald* that came from the press there was an accidental misplacement of titles to two of the cuts, an error which was corrected in the remainder of the edition. The cuts are on pages 446 and 447. Dr. and Mrs. Tucker are at the bottom of page 446, and Mr. and Mrs. Peacock and their young son are on page 447.

An Error.

WITHIN a week or two after this number of our magazine reaches its readers, many of them will receive a package of envelopes, with cards enclosed, which they will be asked to use in seeking to secure from those not now taking the magazine a trial subscription for six months, at the low rate of twenty-five cents. An opening in the card in which a quarter of a dollar can be enclosed will make it easy for any one to remit the small amount necessary for this trial subscription. Will not our friends act as our agents in this matter, and hand these envelopes, with a helpful word, to many who might be interested to become regular readers of the magazine? Possibly many friends will themselves give the quarter, with the address of someone whom they wish to interest in missionary lines. We are confident that there are thousands of families in the churches connected with our Board which would welcome and read our magazine were they once acquainted with it.

The Missionary Herald for 1903.

ON another page will be found a letter from Mr. Currie, of Chisamba, dated August 3, reporting many facts in regard to the uprising at Bailundu, but bringing no later news from that station than July 18. The direct line of communication between Bailundu and the coast is still closed. A letter from Mrs. Wellman, dated Malange, September 11, reports they are still detained at that station of the American Methodist Episcopal Mission, the Portuguese authorities of Loanda having forbidden any white person to enter the province of Benguella. The Methodist brethren at Malange were kindly caring for our missionaries during this trying delay. Dr. Wellman has sent to St. Paul de Loanda to ask permission to visit Bihe, and at the date of Mrs. Wellman's letter was awaiting a reply to his request. There need be no alarm for the safety of our missionaries, but it will be a glad day when those at Melange are permitted to reach their stations, and when free communication shall be opened between

From West Africa.

those at Bailundu and other stations, who have been so shut off from the world and their friends and supporters in America. Mr. and Mrs. Fay and Miss Campbell are somewhere on the way, but as yet we do not know whether they disembarked at St. Paul de Loanda or at the port of Benguella.

The Board's Almanac of Missions.

THIS Annual, which has met with so much favor wherever it is known, will be ready with its number for 1903 early in December, and, it is believed, will be even more attractive than its predecessors. It will answer more questions that are brought us in letters or orally than any other one publication that can be found. The mass of information it conveys, the low price at which it is sold, as well as its beauty of form, should insure its wide circulation. A little pains on the part of our friends would introduce it into a great number of families where it would do good missionary work.

Death of Mr. Ely.

THE death of such a friend of the Board as was Mr. Z. Stiles Ely, of New York, which event occurred on October 4, should not pass without notice in our pages. Mr. Ely, though a Presbyterian in his ecclesiastical connections, maintained to the last his interest in the American Board, of which he was made a corporate member in 1863. He always attended its annual meetings, whenever this was possible, and was a generous contributor to its treasury, remembering it most liberally at the time of his death. For a long series of years missionaries and their children were entertained most hospitably at his home, and his sympathies went out to all Christian work and workers, whether in our own land or abroad. Dying at the age of eighty-three years, he has left behind him the memory of a life consecrated to Christ and the interests of his kingdom.

The Church in Bombay.

THE church in Bombay is about to celebrate the seventy-fifth anniversary of its organization. It is proposed to hold special exercises during the first week of December, in recognition of this diamond jubilee. No person is now living who had a share in the organization of this church, the first to be established in India under the American Board. The present pastor, Rev. Tukuramji Nathoji, has just completed twenty years of his service with the church, which has gratefully recognized the good work of this godly and able pastor. In referring to this proposed service in December, Rev. Edward S. Hume speaks of the effort of the Lend-a-Hand Society of girls in connection with the church, that has undertaken to raise, by the profits of their handiwork, 1,000 rupees ($333) toward the new church building. This seems a great sum for such an organization of girls to raise, and yet they have already earned 500 rupees for this purpose, and had previously earned and contributed 600 rupees for the benefit of the famine children. This is a notable instance of energy and generosity on the part of these girls. This church in Bombay is doing its utmost to secure a new edifice, and would gladly receive aid from any who may desire to assist in its furnishing.

Financial.

THERE must be no more debt! Let the encouragements come thick and fast from our churches, fired with missionary zeal. Two months of the new year are past, and the advance is $10,000. We are glad for this, and call for a continued advance.

	October, 1901.	October, 1902.
Donations	$52,287.20	$58,092.54
Legacies	1,910.86	1,298.15
	$54,198.06	$59,390.69
	2 mos., 1901.	2 mos., 1902.
Donations	$62,443.88	$72,036.99
Legacies	2,645.86	3,387.07
	$65,089.74	$75,424.06

Increase in donations for two months, $9,593.11; increase in legacies, $741.21; total increase, $10,334.32.

In the ministry of the treasury of the Board there is need of the fellowship of suffering with our Lord. There must be the cost. Thrilling words from an English preacher are these: "To be, therefore, in the sacrificial succession, our sympathy must be a passion, our intercession must be a groaning, our beneficence must be a sacrifice, and our service must be a martyrdom." Henry Martyn said, "I desire to burn out for God." James Hannington exclaimed, "I refuse to be disappointed; I will only praise." James Chalmers made his choice and said, "Recall the twenty-one years, give it me back again with spears flying about me, with the club knocking me to the ground — give it me back and I will still be your missionary."

"O God to us, may grace be given,
To follow in their train."

The American Board will have adequate support for "its burden" of success when our giving is at a cost.

Death of Dr. M. P. Parmelee.

THE sad tidings of the death of Dr. Parmelee, of Trebizond, at Beirut, were received by us on October 27. A surgical operation being imperative, and Dr. Carrington, of Marsovan, being absent, Dr. and Mrs. Parmelee went to Constantinople, where advice was given that, under the circumstances, he should go to Beirut for the operation. The best surgical skill was there obtainable, Drs. Post, Graham, and others giving their services. But the patient was too feeble to rally, and he passed away on October 4, leaving Mrs. Parmelee to retrace her steps alone to Trebizond. We are glad to give, on another page, a tribute to Dr. Parmelee from his old associate in mission work, Rev. Dr. H. O. Dwight. Dr. George F. Herrick, of Constantinople, in a letter just received, says, "The tenacity and perseverance, the hopefulness and devotion with which Dr. and Mrs. Parmelee held on alone, amid difficulties and in failing health, to the work committed to them, are above all praise." Dr. Herrick refers also to the "perfect calmness and serenity, the smiling self-

forgetfulness" with which Dr. Parmelee sailed away from Constantinople for Beirut, knowing, as he must have known, the very serious nature of the operation which he was about to undergo. The loss to the mission work is very great, for the services of Dr. Parmelee for thirty-nine years have been constant and devoted. The station of Trebizond is now left without a single male missionary to supervise its work.

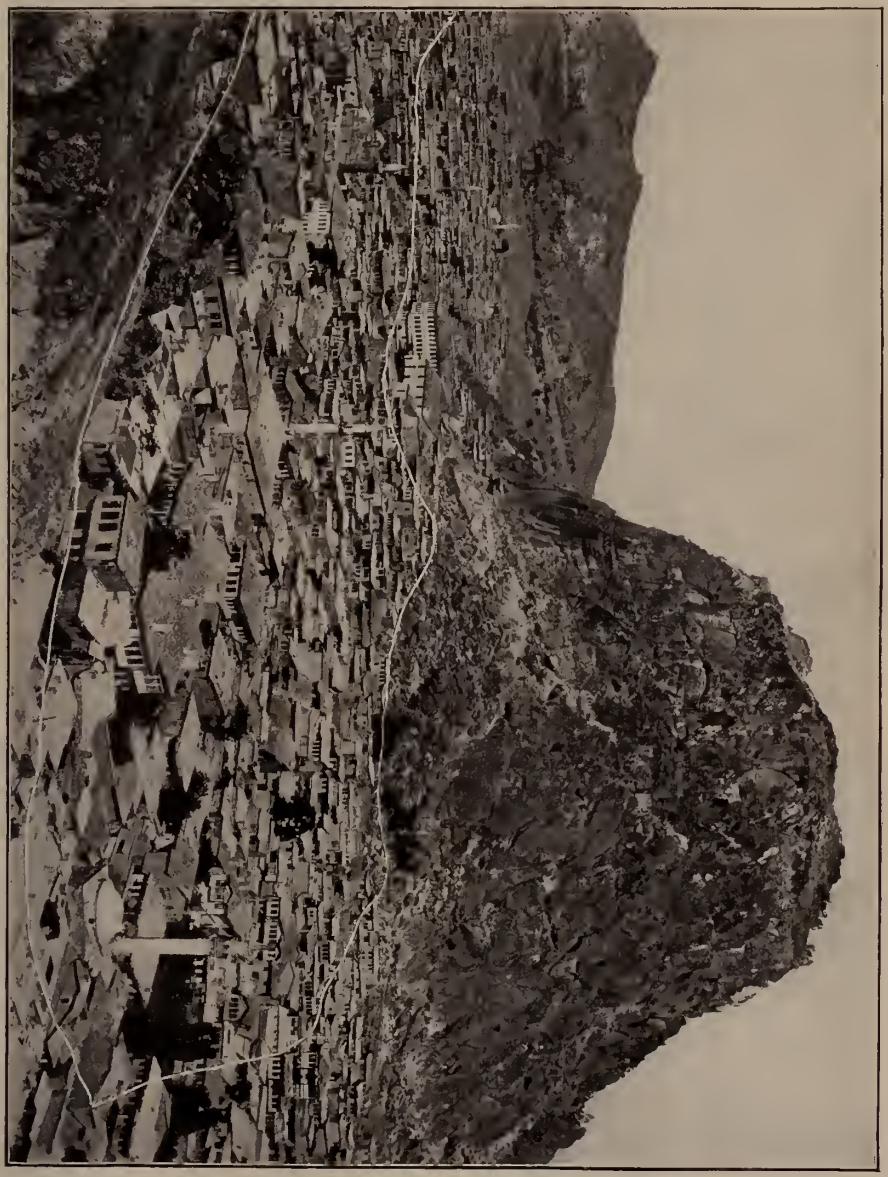
General Methodist Missionary Convention.

A NOTABLE event in the history of missionary achievement on the North American continent is found in the First General Missionary Convention of the Methodist Episcopal Church (North), which was held in the Grays Armory, Cleveland, Ohio, October 21 to 24. The convention was self-entertaining, a local committee of business and professional men and clergymen, aided by an executive secretary, having secured the necessary places of entertainment. Parallel meetings were held each evening in two or more churches of the city. There were in attendance over nineteen hundred invited delegates, consisting chiefly of presiding elders, district missionary secretaries, pastors, laymen, missionaries, and officers of the various missionary organizations. The purpose of the convention was to get before the leaders of the home church the present needs of the mission fields for new missionaries, enlarged equipment, a larger native force well trained, and a greater volume of prayer. In every respect the purpose was accomplished. The men who are chiefly responsible for leading an advance movement were present. The responsibility was located on them. They accepted the commission, on behalf of the constituencies which they represented. The great offering of over $330,000, over and above regular gifts, was a direct consequence of the flood of light thrown on the present condition of the missions abroad and the church at home. Next to the impression made by the description of the open doors by the missionary bishops and the officers of the Home Missionary Societies and their allied organizations, the most profound and moving appeals were sounded forth by the speakers who fastened the responsibility for educating and enlisting the home church upon the presiding elders, pastors, district missionary secretaries, Sunday school superintendents, and leaders of the Epworth Leagues. The address on "Why the Church should go Forward" sounded the battle cry, and then followed the offering. The convention closed with deep spiritual power, having at the last moment issued a memorial to the churches, asking that the special offering be increased to $500,000 before November 12.

Afion Kara Hissar.

THE cut opposite shows the castellated rock and a part of the city of Afion Kara Hissar, which is an outstation of Smyrna. The calamity which has befallen the place through fire is described in a letter from Mr. McNaughton on a subsequent page. The city has a population of about twenty-five thousand, and is about one hundred and seventy-five miles east of Smyrna. There has been a hopeful outlook for evangelical work in the city, but this calamity is overwhelming, and there is a strong appeal for immediate help, to supply the present needs of the sufferers. The great need is for houses. Mr. McNaughton asks for

help in erecting a building capable of receiving ten or twelve families, who could be thus sheltered for a year or two, at a nominal rent, and when the crisis is past, the buildings could be used for the regular missionary work.



AFION KARA HISSAR. THE WHITE LINE ENCLOSES THE BURNT DISTRICT.

We should be glad to forward any funds given for this purpose. The white line in the cut marks the section of the city which has been swept by the conflagration which Mr. McNaughton's letter describes.

New Missionaries.

Among the new missionaries just sent out by the Board should be mentioned Mrs. Rose E. Aiken, who goes to China as the wife of Rev. Edwin E. Aiken. They were married at Fair Haven, Conn., October 5, and sailed from San Francisco, October 15. Mrs. Aiken's maiden name was Rose E. Merrill. She received her education in New Haven, being a member of the Howard Avenue Church. From her childhood she has been interested in China, and has desired to be a missionary there. Mr. and Mrs. Aiken will be located at Pao-ting-fu.

MRS. ROSE E. AIKEN.

The Japan Mission is to receive a much-needed reënforcement in Rev. and Mrs. Enoch F. Bell, who sailed from San Francisco, October 30. Mr. Bell is a son of a Congregational minister, the late Rev. James M. Bell, of North Leominster, Mass., and was born in 1874, at North Hadley, Mass. While at Phillips Academy, Exeter, in 1892, he united with

REV. AND MRS. ENOCH F. BELL.

the Second Congregational Church of that place. He was afterwards graduated from Yale College, in 1898, and Auburn Theological Seminary, in 1902. Mrs. Bell (Miss Anna E. Bowman), was born in New Haven, Conn., and received her education in the public schools of that city. It is expected that Mr. and Mrs. Bell will be located on Hokkaido, the great northern island of Japan, at Sapporo, to be associated with Mr. and Mrs. Rowland, who for a long time have held that northern outpost of the mission.

The first missionary of the American Board to the Philippines, Rev. Robert F. Black, sailed from San Francisco for Manila, October 22. He was born in Washington, Conn., in 1870, and in his early days had wide experience in various employments. He subsequently worked his way through college, spending two years in Wisconsin University, and was graduated from Redfield College, in South Dakota, in 1898. Two years were spent in the Chicago Theological Seminary, and a third year in Union Theological Seminary. He is a member of the Central Congregational Church, of Topeka, Kansas, in which church he served, for more than a year, as an assistant to the Rev. Charles M. Sheldon. His first choice as a field of service was the Philippines, where, as correspondence shows, he will be heartily welcomed as a worker in sympathy with the Evangelical Union. It is expected that after arriving at Manila he will be accompanied by one acquainted with the islands for an examination of Mindanao, so that an intelligent decision may be reached as to the best location for the new mission.

REV. ROBERT F. BLACK.

The Gospel Needed.

That was a striking statement of Mrs. Isabella Bird Bishop, in a recent address, as to the entire change which had come in her views of the missionary enterprise. A traveler in the East for twenty-four years, she admits that for the first fifteen years she had no interest in missions. She had thought that the religions of the people in the several races might do for them, and that they would not care for, or receive the gospel. But a more careful examination upon the ground gave her an entirely different impression, and she says that "Everywhere, from the eastern shores of the Sandwich Islands to the waters of Babylon, and from the Amur River down to the equator, I saw that humanity was craving unconsciously for the gospel of Christ, and that, whatever may have been dreamt at home of excellences in the philosophical faiths of Asia, had disappeared to a great extent out of them, leaving a corruption of teaching, of creeds, of morals, and of religions, which was absolutely piteous to

behold." And now no one can be more profoundly devoted to this missionary enterprise than is Mrs. Bishop.

The Decennial Conference in India.

The last India Decennial Missionary Conference was held in Bombay in 1893. The next one is to be held in Madras, in the present month of December, from the 11th to the 17th. Unlike the Bombay Conference, it is to consist of delegates from recognized missionary societies, and it is expected that the number of delegates will be about two hundred. It will be a meeting of very great interest and value, and elaborate preparations have been made for the discussion of all important topics bearing upon the progress of the kingdom of God in India. May the Spirit of God guide the deliberations!

Postponed.

We are sorry to report that the union of different missionary societies in educational work in North China, which looked so promising awhile since, is not likely to be consummated at present, though we are not without hope that something in this line will be accomplished in the future. The London Missionary Society, which was interested in the scheme, has felt constrained to withdraw from it, inasmuch as the financial crisis in that society seems to render it impossible for it to incur the initial expense of $10,000, which was involved in the scheme.

A Quick and Generous Response.

One of the first responses received from the early letter sent out to superintendents of Sunday schools concerning the Sunday School Foreign Missionary Day, comes from Kalaupapa, the Leper Settlement on the island of Molokai, Hawaiian Islands. The letter is written in Hawaiian, by the superintendent, J. K. Kainuwai, accompanied by a translation. The school responds cordially to the invitation to contribute to foreign missionary work, and the children in this Leper Settlement sent $10 to the American Board, and with it their Aloha (hearty greetings) to the Sunday school children of America. Will not many of our readers be reminded of the ten lepers whom Christ healed, and especially of the one who turned back so instantly and so gratefully to glorify God?

Uprisings in China.

Reports are coming from various localities of riots, which in some cases center around missionaries or foreigners. Comparatively few of these disturbances have any connection with the Boxer movement of a few years ago. They are said to have their origin, in many cases, with the revolt of the people against the high taxes imposed in order to pay the foreign indemnity. The corrupt officials make the collection of this indemnity an excuse for outrageous extortion. If they would collect this indemnity in a just and merciful way, the burden would not rest with great heaviness upon the people.

The W. B. M. Annual Meeting.

The Annual Meeting of the Woman's Board of Missions, held at Washington, D. C., November 5–7, was largely attended, and was a meeting of unusual interest and power. These devoted women resolved to enlarge their work in the year to come.

DEATH OF MISS ABBIE B. CHILD.

With profound sorrow we must record the death of Miss Abbie B. Child, the Home Secretary of the Woman's Board of Missions, which event occurred at her home in Boston, on Sunday, November 9. While sitting at the breakfast table, apparently in her usual health, anticipating attendance at church that morning, she suddenly passed from earth into the presence of the Lord whom she had served so long and so well. On the preceding Friday she had returned from the Annual Meeting of the Woman's Board, at Washington, in which she bore her part with her wonted ability. She was full of enthusiasm over the success of the meeting, and especially over the completion of the $50,000 "Adjustment Fund," upon which her heart had been much set. But it was noted by one of her friends that, in referring to the future, she had said that she could not continue long in such active work. Little did she or her friends imagine that her earthly work was to end so speedily.

Miss Child, who was born at Lowell, Mass., April 8, 1840, came to the work of the Woman's Board when the organization was in its infancy, and was made Home Secretary in 1870, so that her service has extended over thirty-two years. She was a daughter of Hon. Linus Child, who was a member of the Prudential Committee from 1859 to 1870, and she inherited the intellectual strength and acumen of her honored father. In all these years of her service she has been a tower of strength in the Woman's Board. An indefatigable worker, she had unusual power of mastering details, and was easily the best informed among her associates in regard to all parts of the work both at home and abroad. Her hands were upon all the lines that stretched forth from the organization, watching its income and outgoes, giving wise counsels in all directions. Personally acquainted with nearly all the missionaries in the employ of the Woman's Board, she was able to understand their needs, and to help them in their varied experiences. Added to her duties as Home Secretary, she has been editor of *Life and Light for Woman*, and in this service, as well as in public speaking, she knew how to win the attention of her readers and hearers. To crown all, her beautiful Christian spirit, gentle and yet firm, made her a model secretary, whose place it will be hard to fill.

Not only in the organization of which she was an officer, but in a wider sphere, Miss Child has been a leading spirit in all movements bearing upon woman's work in behalf of foreign missions. In the Missionary Conference in London, in 1888, and in the Ecumenical Missionary Conference in New York, in 1900, she bore a prominent part. She has had much to do with the initiation and carrying out of plans for the united study of missions which have recently been introduced with so much success. Twice she has made long journeys, that she might examine personally the mission fields, once in 1888, when she went to Turkey and Spain, and later on, in 1895–96, when she went, with her sister, around the world, specially visiting the missions in China, Japan, and India. She deemed it a great privilege thus to look upon

the work abroad, and to the missions she visited her coming was a great blessing and joy.

The tidings of her death will bring great sorrow to numberless homes in all parts of the world. Those who were associated with her in the American Board as well as in the Woman's Boards, while deploring the loss they have sustained in her death, cherish with deepest gratitude the memory of her beautiful character and her devoted service.

A MISSIONARY'S JUBILEE.

REV. CHARLES HARTWELL, OF FOOCHOW.

On November 3 it was just fifty years since the Rev. Charles Hartwell sailed from New York to join the mission of the American Board in Foochow. For a half century he has stood at his post, serving the cause to which he gave his life with untiring devotion. In that early day there was no way across the American continent by which to reach China, and Mr. and Mrs. Hartwell were one hundred and sixty-four days on the voyage from New York to Hong Kong, to which must be added some weeks of waiting and travel before reaching Foochow.

Mr. Hartwell was born at Lincoln, Mass., on Christmas Day, 1825, and graduated from Amherst College and from East Windsor, now Hartford, Theological Seminary. It is interesting to notice that the cordial testimonials given to him at the time he offered himself for service were by Drs. Bennett Tyler and William Thompson of the Seminary, and by President Edward Hitchcock of Amherst, and that the farewell service, three days prior to his sailing, was held in Dr. Storrs' church in Brooklyn, the principal feature of the service being a long address by Rev. Dr. Bethune. There was at that time little at Foochow, or indeed in any part of China, giving promise of much success in missionary work. The first letter from Mr. Hartwell that appeared in the *Missionary Herald* states frankly that there were no indications of progress, and he adds, "We dare not say that we have satisfactory evidence that God has renewed a single soul in connection with our labors, though there may have been many conversions." For a long series of years the outlook in the mission was not hopeful, but they were years of patient and earnest toil. And now this veteran missionary, at his jubilee, has the joy of witnessing a work widespread and most promising, there being at present in the Foochow Mission no less than sixty-two churches, with a membership of 2,486, while there is a total of 210 native laborers, pastors, preachers, and teachers, who are coöperating in Christian work with the thirty-eight American missionaries. The region, which was for a long time seemingly most fruitless, has become one of the most fertile fields within the Chinese empire, and this veteran missionary of fifty years has had a most worthy share in bringing about this result. Mr. Hartwell was called, in July, 1883, to part with the wife of his youth, who at the first went with him to Foochow. In 1885 he was married to Mrs. Hannah L. Peet, widow of Rev. Lyman B. Peet,

of the Foochow Mission, who now shares with him in the labors and rewards of missionary life. The whole mission circle in China, as well as those who have rejoiced in the consecrated and successful labors of Mr. and Mrs. Hartwell, will join in heartiest congratulations to them on this jubilee.

Rev. Dr. C. C. Baldwin, who went to Foochow in 1848, five years before Mr. Hartwell did, and who is now living in retirement at Glen Ridge, N. J., in writing of this anniversary says: —

"It is well to note that the latitude of Foochow is 26° north — about that

REV. AND MRS. CHARLES HARTWELL.

of South Florida. In that semi-tropical climate there are large demands for patient endurance and care for one's health, as well as humble dependence on the divine blessing. It was my privilege to work as a co-laborer with this brother for forty-two years (1853–1895), and I well remember his generous estimate of others. Of course the varying conditions of such a work furnished many problems hard to solve, and occasions for discussion as to questions of policy, but we never quarreled. Our brother had a very large share in almost all departments of labor. We wrought side by side with him, and can thank God for a blessed part in this work of priceless value among the heathen

Chinese. It would be quite impossible to estimate the far-reaching influence of Mr. Hartwell's labors in teaching, preaching, touring over plain and mountain, helping in translations of the Scriptures, and making or revising many religious books. And aside from this regular work of the missionary, there is one gift in which our brother may be said to excel. I mean his eminent ability in planning and direction in the construction of our mission buildings. At the city station we have a fine group of dwellings, college, hospital, church — very largely due to Mr. Hartwell's tireless energy, both in planning and in patient oversight in the construction. He seems to know every square foot of the space, and perhaps could visit every niche and turn every corner in the dark.

"These labors of our brother, and of the former as well as of the present Mrs. Hartwell, call for a sincere appreciation on our part, and for gratitude to our Divine Lord for such length of service in this highly-favored mission field. And in view of what has been accomplished in this ministry, the constituency of our Board may not only be grateful, but may take courage to go bravely onward in their Foochow work, with well-grounded hope of success."

We are glad to be able to report that Mr. Hartwell is now in better health than he has been of late, and that during the summer he made, each Sunday, a visit to one of the eighteen churches connected with the station at Pagoda Anchorage. It is his hope and purpose to spend the remainder of his days in the work at Foochow, a hope in which his missionary associates and the Chinese for whom he has labored will most heartily join.

REV. MOSES P. PARMELEE, M.D., OF TREBIZOND.[1]

BY REV. HENRY O. DWIGHT, LL.D.

Dr. Parmelee, of Trebizond, was of the class of missionaries of average opportunity, as distinguished from men like Judson, Livingstone, Chalmers, and the silver-haired Paton, whose fields made their qualities clamor for attention. The larger part of his missionary work was done at Trebizond, a station differing from all other station fields of the Western Turkey Mission in that it seemed to offer no opening for the missionary to enter.

Trebizond has been for the most part a "one man station." That is to say, Dr. Parmelee and his wife have generally labored there alone. Much of the satisfaction and encouragement of his missionary life has come from the existence in his field of two wide-awake churches at Ordoo, a little farther

[1] Moses Payson Parmelee, M.D., born Westford, Vt., May 4, 1834; was graduated from the University of Vermont in 1855, and from Union Theological Seminary in 1861; married, April 23, 1863, to Miss Nellie A. Frost; embarked for Turkey May 30, 1863, and located in Erzroom, where Mrs. Parmelee died, February 17, 1870. On July 9, 1871, he was married to Miss Julia Farr, of Thetford, Vt., who returned with him to Erzroom, where they remained until 1878, when they were transferred to Trebizond, which has ever since been their station. Needing surgical treatment, he went to Beirut, but his strength failed under the operation, and he died October 4, 1902.

down the coast. But the strongest element in those churches was Greek, so that with them Dr. Parmelee had no language in common, and they were taking the initiative in evangelizing their own district, so that a missionary's presence was not often necessary. The consequence was that the unresponsive parts of the field were the scene of his labors. His was a hard and anxious life. If the people did not care for preaching, he wished to reach their children by means of a school. If the Armenians would not hear, he wished for a Greek-speaking missionary to outflank Armenian resistance by gaining a foothold among the 30,000 Greeks of the city. But year after year lack of funds blocked such extensions of the work in his field. As he studied the question of reaching larger results with limited means and alone, people sometimes seemed to criticize his methods. To such he answered truly, "If one could work under such conditions without making mistakes, he would be worthy of the Pope's chair."

REV. MOSES P. PARMELEE, M.D.

The missionary in such an old field Dr. Parmelee regarded as likely to attain better fruit as a supervisor rather than as a pioneer worker. But in default of a corps of workers to supervise, he threw into his own labors a dogged persistence like that of an Arctic explorer, who has traveled thousands of miles in order to struggle through ice fields. His manner was to work straight forward, not avoiding obstacles but surmounting them. He took great comfort in his medical qualifications, which gave him access to the people both as healer and preacher. It hardly needs to be added that he was brave, as every missionary must be on occasion.

The massacres of 1895–6 called out all of these qualities. Early in October of 1895, the instant that the Turkish government had signed the bill of reforms for its eastern provinces, which had been drawn up by Europe, the massacres began with the slaughter, in Trebizond and its neighboring villages, of some twelve hundred Armenians. Women were not killed because the women would become booty for division among those who have killed their men. During the four hours in which massacre and the pillage of

Armenian houses and shops were going on, the governor looked on, like Nero. Dr. Parmelee was regarded as an Armenian sympathizer; Armenian rather than Turkish was the local language which he used, and Armenians were his most intimate friends. The situation contained dangers for him which could not be measured in advance. Some, in such a crisis, would have felt it duty to take refuge on the foreign vessels in the harbor. What Dr. Parmelee did was prayerfully to hoist the Stars and Stripes over the mission house, and to give asylum under its folds to 110 persons, who were fleeing before Muslims slaying in the name of God.

The shrewdness and general aptness of Dr. Parmelee appeared in the months that followed. Four thousand Armenian villagers from the environs, besides some two thousand people of the city left alive out of the families crushed in the massacre, had been stripped to the clothes that they wore; many of them had barely escaped from their burning houses. Money to feed the wretches and to put them on their feet again began to come from England and America, and the distribution of relief devolved upon Dr. and Mrs. Parmelee, assisted shortly by Rev. L. S. Crawford, who went to their aid. The burden almost broke them all down. "Our house has been turned into a quilt factory," wrote Dr. Parmelee. "For ten days now we have turned out from thirty to fifty warm, thick quilts every day." Again he wrote, "The problem is how to get needed relief actually into the hands of the destitute ones. Their chief men cannot be trusted." He found a way to do it. And he did it so well that he won the confidence of his former opponents, the Armenian clergy. Later, when the Armenian Patriarch of Constantinople sent a large sum for sufferers in the diocese to the Bishop of Trebizond, the Bishop asked Dr. Parmelee to take charge of the distribution, because he could more surely reach the truly needy ones. The missionary seemed to be a man sent from God for such a time as this.

Dr. Parmelee had a strong conviction of the truth committed to him, hearty devotion to his Master, a warm heart, with great fondness for children, and rare power of interesting them. And all of his powers were concentrated upon the single aim of making the righteousness of Jesus Christ contagiously effective in the lives of people who have been omitted from modern progress. It was after visiting Trebizond and Erzroom, the two fields of Dr. Parmelee's service, that the English scientist, Lynch, wrote: "Their (the Americans') missions are conducted by quite exceptional men and women — of a type, and perhaps of a class, far higher than one would expect. One admires in them a broad tolerance and an entire absence of cant. One says to them farewell from the depths of one's heart."

Even the missionary of average opportunity gives a testimony which penetrates to the heart. Of Dr. Parmelee it may be truly said that it has been permitted him to lessen fanatic hostility, and to elevate the standards of Christian life and thought in that stony field to which the greater part of his life was given. If any say that the life now laid down was lost in such an environment, let them consider the suggestive words of Dr. S. E. Herrick respecting a great tragedy of missions: "These so-called losses are not the

losses of the Christian church, but her truest gains, her eternal enrichment . . . for in them the sons of God are revealed to the world in the likeness of the Son of God. And surely the church of Christ cannot begrudge what the world must admire."

MISSION STUDY IN THE CONGREGATIONAL CHURCHES.

NEVER before in the history of Christian missions has there been such widespread interest in the study of the past achievement, the present method and scope, and the outlook of missionary effort. The time seems to be fast approaching when an intimate knowledge of the lives of missionary veterans will be as universal as at present are the life and work of the war heroes of the army and navy. More and more the thought of the average church member is coming to grasp the idea that to be Christian is to have the spirit of missions, which is the spirit of Christ. When each Christian thinks as intelligently on the effort to let every non-Christian know of Christ as he does to help every Christian in this land to be a better Christian, the evangelization of the whole world will be hastened to a speedy conclusion.

The lead in the movement for the systematic study of missions has been taken by the Student Volunteer Movement among the college men and women of Canada, the United States, Great Britain, and other Protestant countries. In Canada and the United States alone, nearly 5,000 students were engaged in this study last year, a large proportion being volunteers for service in foreign lands. The Methodist Episcopal Church in the United States and the Canadian Methodist Church has led, among the denominations, in the introduction of a well-defined scheme of study. Other branches of the Christian church have either taken a similar step, or have it under contemplation for the near future. The Congregational church has lagged far behind in her effort in this direction. The Young People's Missionary Movement among the churches, an interdenominational organization, whose plan of work for the future was perfected at the Silver Bay Conference for young people last summer, gives promise of great fruitfulness in aiding the existing missionary agencies in their cultivation of the young people attached to the various denominations.

The Student Volunteer Movement has led off again in producing text-books for use in study classes. This organization alone has published nearly twenty of these books, covering a four years' course, under the guidance of one of the most distinguished missionary scholars of the present time. The Methodist Episcopal Church has published one valuable book, and projected plans for others. This latter course of study has been approved and adopted by the United Society of Christian Endeavor and the Epworth League as an official text-book of these movements. The special committee appointed by the Ecumenical Conference in New York, in 1900, to investigate the subject of mission study and publish suitable text-books for the churches, have proceeded rapidly in fulfillment of their purpose by placing on the market two books well adapted to any class of persons in the churches except the younger boys and girls.

The American Board will hereafter devote considerable time to the study of the whole problem of aiding the Congregational churches, and more especially the various missionary societies, the Young People's Societies, and the Sunday schools, in their effort to bring to the attention of the whole denomination the best methods of promoting this study, the aids to committees and teachers, and the books and pamphlets best adapted to the needs of the various classes of people. In order that this effort may be prosecuted with speed and vigor, correspondence containing suggestion is earnestly solicited with reference to the following questions: —

1. What course or courses have been used in mission study, and with what success?

2. What method of organization for missionary work has been most successful? (*a*) In a Young People's Society; (*b*) In a Sunday school; (*c*) In any other organization within the church.

3. What literature, aside from text-books, has given greatest aid in the conduct of missionary effort of any kind?

4. How can the American Board help most in the effort to spread the knowledge of missions and stimulate missionary activities?

It is especially desired that these questions should be answered by pastors, graduates of colleges who have undertaken work in the churches, officers of Young People's Societies, officers of missionary societies, and the superintendents and teachers of Sunday schools. Correspondence on this matter may be addressed to Mr. Harry Wade Hicks, Assistant Secretary, Congregational House, Boston.

If the American Board is to have in the future the men and women of necessary training and equipment to send into the missions now in operation or to be established, those who are boys and girls now must be led to study missions. If enough money to support the present missionary plant, and especially to meet the urgent and even agonizing appeals for new equipment and more missionaries, is to be given, the study of missions must be extended with great speed. If the Congregational churches are to be saved from the present and impending sin of selfishness and luxury attendant upon rapidly increasing wealth, the needs of those who do not know of Christ, but who have equal right with us to know of Him, must be burned in on our inmost consciousness and heart life. If the Christians of this land are to know the joy of real and not mock communion with the Lord whom they profess to believe, follow, obey, and serve, there must be a united and determined effort to bring to the attention and understanding of each Christian the simple purpose of Christ to win the world to Himself, and transmit to each Christian the spirit in which He undertook the enterprise and commanded His followers to do likewise.

A CONCRETE COMPARISON OF BUDDHISM, CONFUCIANISM, AND CHRISTIANITY.

BY REV. SIDNEY L. GULICK, MATSUYAMA, JAPAN.

THE comparative value of different religions is brought into clear contrast in life's supreme moments, of joy or sorrow, of success or failure, and especially in the hour of death. In the round of the daily life of the average man, be he Buddhist or Confucianist, Christian or agnostic, there may be little to distinguish. So long as a man possesses a fair measure of health and business prosperity, the nature of his religion may make little apparent difference. But when business calamities or sickness overtake him, temptations test him, and loss of friends or reputation overwhelm him, then do his religious convictions manifestly take a controlling place in his life, either strengthening and upholding him, or casting him down. I have recently heard some striking testimony on this point, worthy of record and reflection.

In June it was my sad duty to preach a funeral sermon. The deceased was the wife of a physician; both husband and wife joined the church several years ago, but neither had formed the habit of attending the church or of associating much with other Christians. I had thought of them as nominal Christians; all my efforts to lead them on had seemed fruitless. The wife died, leaving four children, the youngest an infant but two months old. She had been ailing for several months, but not until a few days before the end was the fatal result anticipated. So far as appeared to outsiders, her Christian life was at a low ebb, yet, as we learned afterward, she habitually laid emphasis on doing her duty at home and to her children, and when death suddenly loomed up before her, her faith manifestly brightened; she looked forward with no misgivings, but rather with joy, to her departure to the heavenly home. I preached on the meaning of a Christian funeral, a large number of non-Christians being present in the church.

A week later, according to the Japanese custom, a memorial service was held, at which, after a hymn, a prayer, and a short address by the evangelist, opportunity was given to friends to say whatever might be in their hearts. Mr. Nagaya, an elderly man of sixty or more, who was a member of the first Japanese National Diet, immediately arose and said that he had been awaiting impatiently this memorial service, as he had something he much wished to say. He proceeded to give an account of his mental and spiritual experiences when he was at the point of death on two different occasions, the first time eighteen years ago, before he became a Christian, the second time, during the past winter. To appreciate the force of his remarks, it is important to know that he had a high rank in pre-Meiji times, his family being closely associated with the Daimyo of Matsuyama; he was nearly thirty years of age before the new era of Japan began, and had received his total mental and spiritual equipment from Bushido — "The Way of the Warrior," a system of ethics largely devoid of religious elements, being Japanicised Confucianism. He spoke in substance as follows: —

"Until taken ill eighteen years ago, I had never faced the question of

death for myself. Nor did the thought once cross my mind even then; but after several days of severe prostration I saw my kindred whispering together, and overheard them arranging for the gathering of my friends to say good-bye. For the first time in my life I realized that I, too, must die. The thought nearly paralyzed me. I tried to think about it coolly. What is death? I asked myself. What does it mean? But I found myself helpless even to think. For three days I lay in utter physical prostration, facing the black mystery, my soul swept by one overpowering emotion after another. First came a terrible fear, terrible because I could not define it. Soon in and with this fear I became conscious of oppressive loneliness. In this the supreme hour of my anguish and doubt, not one of all my friends could be with me or in the least know or sympathize with my thoughts or feelings, or give me the slightest help in understanding them and bearing them. The gloom of death had already separated me from my loved ones. Then came an overpowering sense of darkness. Not a ray of light shone upon me as I faced the future. The blinding blackness of absolute darkness was upon me, and it was horrible. Then I was seized with a dreadful feeling of coldness, benumbing all my powers of thought. This was followed by a wave of hopeless gloom, utter despair. Death was the great, the absolute destroyer. These emotions kept surging over me, time and time again, for three eternal days. But slowly life returned to my body, hope revived in my heart, and gradually the fear and the darkness and the loneliness and the chill of death passed away. A few years later I became a Christian; new thoughts of the meaning of life and death took possession of me, and that dread experience erelong passed from my daily memory.

"During the past winter, however, three successive attacks of a serious nature each brought me to death's door; the last I thought was sure to be fatal. For several days I lay thinking each hour might be my last. In this condition I vividly recalled my heart-rending experience when facing death eighteen years ago, and I could not fail to contrast that dreadful time with my present peaceful, even blissful, state of mind. No fear, no loneliness; no sense of cold or darkness; no hopeless gloom; but rather joy to enter a fuller, richer life. Sorrow, of course, I felt to leave my dear ones, and my physical suffering was not easy to bear; but peace was mine, as I knew that it was my Father's hand that was leading me through the valley of the shadow of death. Joy was mine as I looked forward to meeting again with loved ones who had gone on before, and bliss indescribable to go to be with Jesus, and to enter the eternal home of my Heavenly Father. For darkness I now had light, for hopeless gloom and chilling cold I now felt buoyant hope and cheering warmth. Ah, my friends, death is the test of one's principles of life. Put your trust in God the Father, and in Jesus Christ your Saviour, and death will be to you as it has become to me, not the dreaded destroyer, the terrible, invincible enemy, but rather the door to a more perfect and richer life, a source of joy and hope."

So spoke this old man, who had twice faced death, once as a disciple of Confucius and later as a disciple of Christ.

At the close of the memorial service the physician, after thanking the friends for the kindness in mourning with him and for their attendance on this service, added that he wished to take this opportunity to give a word of testimony. His mother, an earnest Buddhist, had taught him her faith, and for many years he had been with her an ardent hater of Christianity. But with increasing years he had noted how the pessimistic spirit had been gaining increasing hold on both her life and his. Its sorrows and pains, its joylessness and hopelessness, were the constant theme of their thought and conversation. This view of life was becoming a crushing load. To escape it he thought he would see what Christianity could do for him; he accordingly joined the church. But to tell the truth, he had not been a true Christian and had seldom gone to church; indeed he had thought within himself that Christianity had done nothing for him. But now he saw his error, for it had done much. When this terrible loss first came to him, he seemed for a few hours to be in a small boat out in a wild, tossing, pitch-black sea, with instant destruction before him. But as one Christian after another called at his home and expressed their Christian sympathy, somehow a new light had entered his life. Courage to take up his burdens and duties had come to him. Even in his sorrow, to his astonishment, he had found joy. He had called his children together, and together they had prayed to the Heavenly Father to guide and protect them. He wished thus openly to thank the Christians for their help in this time of his sorrow and special need, particularly for the courage which had come to him through them. Non-Christian friends had called and had repeated the conventional phrases of condolence, but only the Christians had helped him, through the evident sincerity of their sympathy.

After the meeting was over, I asked the doctor if he could give me some general statement as to the way in which the average Buddhist meets death. He replied that, as a physician, he had often had occasion to tell them of the near approach of death, but never had he seen one that did not quail before it. Buddhists are afraid to die. None ever welcomed it, in his experience. I asked him about the experience of Buddhist priests. As he had never attended them on such occasions, he could not say. On further inquiry, however, I have been told that priests are more afraid of death than the rank and file of the Buddhist laity. It would be interesting to verify this statement, and if it is a fact, to find the cause for it.

But whatever be the experience of non-Christian Japanese, it is a well-verified fact that Japanese Christians die what may properly be called a peaceful, sometimes even a joyous and even triumphal death. I have often thought that reliable records of the death-bed scenes of average Buddhists, Confucianists, and Christians would be of great value not only to a concrete study of comparative religion, but also of great apologetic value, bringing into clear, living contrast the various effects of the different principles of life in the hour of their supreme test.

LETTERS FROM THE MISSIONS.

West Central African Mission.

THE UPRISING AT BAILUNDU.

No letters have been received directly from Bailundu, relating to the disturbances there, but Rev. Mr. Currie, of Chisamba, was able to send out a letter by way of Malange, which gives some facts of much interest. It is dated at Chisamba, August 3, but it will be seen that its reports from Bailundu are not later than July 18.

Mr. Currie reports that the people all along the way from Benguella to Bailundu, in Cisanji, Civulu, Ngalanga, Humbi, Elonga and Ciboque were in open rebellion caused by lack of just administration on the part of the Portuguese authorities. Mr. Currie writes:

"It is reported that there is not a white man's house from Cisanji to Sakanjimba that has not been plundered and burnt, except the stations of Protestant and Catholic missions. A number of whites are reported to have been killed, others mutilated, several made prisoners; and a goodly number of men, after various hardships, have found shelter in the forts or made their way to the coast. At first we feared that the mission stations were to suffer like the trading houses; and at our annual meeting held here, we discussed what was to be done in that event, and decided that come what might, we would try to stand to our posts until the last.

"When the smoke of the first attacks on the whites began to clear away, it was plainly stated by the leaders of the revolt that they had nothing against missionaries, were tired of rum, slavery, and injustice, and wished to drive out the Portuguese traders. So we have continued until lately, and most of us still continue, to dwell in peace amid the disturbances. It seems, however, now that forces are coming into the country, there is a strong disposition to charge some of our missionaries with causing the trouble, or to make of them scapegoats. This is no cause of surprise, for the Portuguese seem to have no confidence in each other, and to believe that all, from the chief rulers down to the most humble among them, seek their own and not their country's good; and certainly, so far as I have been able to discover, there is little reverence for God or respect for His laws among them in this part of the world. Under such circumstances it is no wonder they lack confidence in us, who are to them strangers, and the object of whose work they do not seem to grasp.

"It seems that July 10, a force from Dondo reached the forts in Bailundu. At that time there had been negotiations carried on through the missionaries for exchange of white prisoners for Bailundu chiefs and some old men. In the evening of that day the Portuguese Captain sent word that all negotiations must cease, and that if the Bailundus did not release all prisoners in forty-eight hours, he would 'fossilize' the osoma and chief sekulus. This word was forwarded, and the Bailundu leader replied, 'Let them kill, I can kill too.' On Sunday the 13, the first attack seems to have been made soon after mid-day, but little damage was done to the natives though two Krupp guns were turned upon them.

"On Monday a house at the station was prepared for a hospital. The first patient was a man whose gun exploded and tore away his left hand, which had to be amputated by Mr. Stover. On that afternoon a party from the fort surprised the Bailundus in camp. One man got a flesh wound in his leg and the chief's 'Aide' a flesh wound in the back. On Wednesday the 16th, an attack was made by the fort and the Bailundus

were completely routed. The wounded who were at the station either fled or were carried away. Thursday, people began to flock to the station crying, 'soldiers.' The officers stationed soldiers all around, while their servants began plundering the boys' houses. After this they burnt several villages, including Cilume, and one which Mr. Stover had bought. They went on burning and plundering other villages, and on returning passed again through the station, saying they would return and finish up here tomorrow. Our brethren at Bailundu feel very badly after all they did for the people at the fort, and risks they ran, the food and medicine they provided, to be served that way.

"On Friday the 18th, the fort people came out again, burnt villages near the Catholic mission. Kato's and remaining villages on that side of brook were burnt. They charged the missionaries and all their people with being rebels, and said all they had done for the fort had been only a 'blind.'"

Mr. Currie reports that a punitive party from the fort had burnt twenty-four villages mostly in the Luimbi district, and that some of the natives were killed. It is also reported that forces were on the way inland, one near Biheli, and the other near Ondulu, but of this they have no particulars.

AT CHISAMBA.

MR. CURRIE'S statement of the situation at Chisamba is reassuring: —

"All about this station is as quiet as could be expected. The people are not disposed to rise in rebellion. Our services are well attended by from 400 to 500 a Sunday. Work goes quietly on, though we have had to borrow from some of our neighbors cloth to meet our needs until ours can come up from the coast. We have flour for several months and our own animals provide us with meat, but we are out of petroleum, coffee, milk, butter, and such luxuries. Carriers cannot be had for the coast, and the wagon road through Owambu is closed to us who wish to stand aloof from the trouble in that direction. We are in God's hands, and could be in none better."

European Turkey Mission.

PREACHING IN ENGLISH.

LETTERS from Mr. and Mrs. Holway have been received, addressed from Sofia on September 30, containing a most interesting study of conditions among the English speaking people of Sofia, and the educated classes. Mrs. Holway writes that Mr. Holway preached his first sermon in Bulgarian, which they had translated from the English together, just ten months after their arrival in the country. Their long stay in Bulgaria was the result of advices from Salonica, that the state of affairs, caused by the Macedonian revolt, made it imprudent at that particular hour to travel from Sofia. The study of Bulgarian, under Pastor Popof of Sofia, and Mrs. Georgieva of Samokov, was pressed throughout their stay in Bulgaria. Mr. Holway writes as follows about conditions in Sofia: —

"I have been glad to be able to read two sermons of my own both in Samokov and here, after having them corrected, of course, by our teachers. Naturally this has been pleasant, but the work in which I have felt the greatest enjoyment has been that of preaching in English to the various English speaking people in Sofia. Six Sabbaths before going to Samokov, and last Sunday on our return, I have held these services in Miss Clarke's kindergarten room. In each case the Lord was manifestly present with us, and enabled me to

speak earnestly to these graduates of our American colleges and the others. We are all quite sure that our many prayers on behalf of these meetings, together with those of friends elsewhere, have been answered in blessing, though the visible results are not all we could have wished. The congregations have ranged from twenty-five to fifty. The attention has always been good, and many have expressed their warm appreciation of, and help from, these services.

"Quite a number have asked if a missionary could not be permanently located here, who would preach in English, saying that they feel that there is a good field for such work in Sofia. It would appear that many would attend such a service who would not attend the Protestant evangelical church, some being attracted partly by the English, and others not being reached by the evangelical church through fear of consequences to themselves if they were identified with it. It seems to me that such preaching could be carried on best in connection with Young Men's Christian Association work, serving as a feeder for the church. A good man, familiar with Young Men's Christian Association methods, and an earnest preacher, might do much along this line; and it is quite probable that part of the expense would be borne by that organization. There are several indications of a wider study of our language aside from that in our schools. I have not felt at liberty to take sufficient time for calling upon these people to any extent, though a little has been done.

COLLEGE GRADUATES.

"There are about sixty graduates of Robert College here, besides sixty or more graduates of Samokov Girls' Boarding School, and of the Girls' College at Constantinople. I am sorry to say that from the latter *very few* graduates have identified themselves, in any direct way, with our work here. A number came on Miss Clarke's invitation to these English services, and I have striven to lead them to attend the Evangelical Church. It has been a great help in this matter, to be able to speak so well of Mr. Popoff's work, both as preacher and pastor. He is a good man for the place. These Robert College men hold good positions. Since the beginning of this period of their national life in 1878, there has been no Ministry without one at least, and often two or three Robert College members. The present Secretary of the Cabinet, whose ability has preserved his position for him during ten years and under eight successive Ministries, is one of these men. He has attended all the English services, and stated to others that he would be very unwilling to miss them. The same is true of a Judge of the Supreme Court. These two, with their wives, have, on several occasions, attended the Evangelical Church at my invitation, twice when I preached, and also when Prof. Hoyt, of Auburn Seminary, was here. Two or three Members of the National Assembly have also been reached thus. The Minister of Education, and another Member of the present Cabinet, the Mayor of Sofia, and many others, under the government in diplomatic, judicial or clerical positions, are all Robert College men, and all nominally connected with the Pravoslav Church. If these men could be reached and led to a courageous stand for Evangelical Christianity, it would mean much to Bulgaria, and would add greatly to the progress of our work here.

"I learn that the present religious condition in Bulgaria is somewhat similar to that of England during the early part of the eighteenth century. Practical atheism is present in many circles. A low type of Socialism is prevalent in some parts of the principality among the lower classes. An official of the Government, high in the educational

world, tells me that he receives almost daily complaints that all the teachers are now Socialists. There is considerable profligacy among those who have recently studied abroad, especially in France and Germany; and these men, I am told, are now setting the fashion. The church is generally political and formal. There are some very encouraging signs, however. The one Pravoslav preacher in Sofia, who is really evangelistic, though he meets with ecclesiastical jealousy and opposition, nevertheless, draws the largest congregations and meets popular approval.

"Then there is the case of Mr. Séminoff, a priest who has recently been excommunicated from the National Church because of his criticisms of image or picture worship, of the celibacy of the bishops and higher clergy, and because of his evangelical preaching. He has already produced several tracts, and desires to publish a paper treating of these subjects. He has approached the Protestants, suggesting that there be a bond of fellowship between us and himself; and remarking that in his opinion, if we could adopt an Episcopal form of government and order of service, the people would be more apt to come over to our views. For the present, this man, honest, fearless and capable, remains a Pravoslav, though future events may bring about some changes. Thus the leaven of reform is trying to work within the church, as we are working without."

EARTHQUAKES IN SALONICA.

Under date of September 12 Mr. House gives full information, which we quote, regarding the earthquakes of July 5. He first speaks of a three weeks' tour with Mrs. House, in which they visited Mitrovitga, Prishtina, Uskub and Kafadartsi. This was the first tour taken by Mr. and Mrs. House together since 1874, and was made possible only by the absence of all their children in America except one, twelve years of age. On this preaching tour the congregations ranged from twenty to forty. Of the earthquakes Mr. House writes as follows: —

"Previous to July 5 there were several slight shocks, but on that date at 1.30 P.M. we had a heavier one, and at 4.30 the same afternoon, perhaps the hardest shock known in Salonica for years. I was in my office on the lower floor of the Mission House, and the foundations and walls shook so with a roaring sound that the house seemed about ready to fall on me. After the shock had ceased I found all in excitement upstairs where the swaying motion had been more apparent. Neighbors left their houses and did not return for the night. We however retired and slept, being awakened a few times by shocks that continued at short intervals through the night. A great many houses were seriously injured. The Hotel Imperial had to be vacated for repairs. Buildings with wooden frames seemed to endure the shocks better than most others. The Mission House stood the shock very well, though there are many cracks in the walls which I have not considered serious enough to warrant large repairs. The shocks continued for several weeks afterward, so that many people lived in the open air, encamped either in rude shanties or tents in open spaces both in and outside the city."

Western Turkey Mission.

CONFLAGRATION AT AFION KARA HISSAR.

MR. MCNAUGHTON, of Smyrna, sends the following account of a sore calamity which has befallen our outstation of Afion Kara Hissar. His letter is given here, and on a preceding page will be found a picture of the town and rock of

Afion Kara Hissar, with a call for help for the distressed people who are homeless and almost in despair. Under date of September 4 Mr. McNaughton wrote: —

"One of the most destructive fires that ever visited this place has laid a large section of the residential part of the city in ruins. The conflagration had its origin in the upsetting of a lamp by a servant. Beginning last Wednesday evening, it raged for over thirty hours, and is still smouldering in many places. The Christian population is almost in despair. Of 1,000 Christian houses, only 200 remain standing. Not a single prominent Christian house remains. Fortunately the larger of two large churches and the community school escaped. Only 300 Turkish houses were destroyed, and as the Turkish population is large, these families will not suffer severely.

"The Christian population is in great distress, being largely housed in khans and the buildings that have escaped, but they are crowded not only beyond comfort, but utterly beyond healthful conditions. Not only are the ideas of the segregation of the sexes, one of the strongest of oriental sentiments, violated, but ordinary privacy and common decency are impossible under present conditions. Whole families are housed in rooms so small that it is almost impossible for each person to find space upon which to stretch his weary body when night comes.

"That these masses of people thus crowded and herded together can long remain healthy, is beyond expectation. That some epidemic will soon break out and carry off numbers of these unfortunates can hardly be doubted. The only doctor in this city of 25,000 has protested in vain. It will probably be months before building operations begin. In this country everything moves with great deliberation. The government feels that the section burned must be resurveyed and the houses built with more space between them. In place of 800 houses, probably 450 or 500 will be built, and the city limit extended to meet the need of those who must surrender the present holdings. In this the government is showing great wisdom.

"The Christian quarter of the city lies between a vast rock rising almost perpendicularly 700 feet, crowned with an ancient fortress, and a range of hills. At both ends of this narrow valley are the Turkish quarters, so that the Christians could only increase their dwellings by crowding them together in a way that made every preparation for a great fire. Even if building operations were possible at present, very few of the sufferers could build. Every thing the majority possessed was destroyed, with the exception of the few things they were able to carry off with them as they left their burning homes. Food is being supplied in small quantities by the government to several thousand people. This will not likely continue very long, and just what these poor crowded people are to do during the autumn and winter is a most serious problem.

"Please bring their sad condition before the American public, in the hope that something may be done for these poor sufferers."

PASTORS' ANNUAL MEETING.

DR. FARNSWORTH writes from Talas on the thirteenth of September, describing the annual meeting of all the preachers of his field. It is customary to hold these meetings every year in which there is not a meeting of the Central Evangelical Union. The last conference of the pastors of this field was held in 1900. This year the meeting was convened on the first of September. Delegates from twenty-one places were invited. There were four pastors present, one ordained evangelist, three missionaries and thirteen other delegates. Dr. Farnsworth then says: —

"The reports presented were. with

rare exceptions, encouraging. The one thing, however, that was most encouraging was the spirit of earnest prayer that pervaded the meeting. A half-hour prayer meeting was held each morning. The attendance at this meeting grew so rapidly that it was moved from one room to another until the largest schoolroom was chosen, because of the attendance of so many from the outside. These meetings were devoted wholly to prayer. We hope that these prayers have already brought a blessing, and that these preachers will continue to pray more earnestly and work more vigorously, and with a spirit of more entire consecration.

"Our schools are opening most hopefully. We have already enrolled seventy-nine boys and more are expected."

GROWTH AT SIVAS.

The following statement has been received from Mr. Partridge in a letter, dated Sivas, on the 24th of September:

"The Sivas schools are all very full. The Normal school, which last year reached an enrollment of ninety, has now over 100, with more to come. We have been obliged to remove a partition and order some new desks, for which we have no money, so that the boys could be accommodated. The Boarding Department has twenty-two boys and is in very good condition. We have given them a new dining-room, vacated by the removal of a girls' school to the double house, bought several dollars' worth of dishes and furniture, and hope to make this advance step the beginning of a more successful boarding school. Our lower schools are very full and promise to be more nearly self-supporting than ever before. The girls' schools are also larger than last year, the High School alone having sixty pupils.

"We are very much encouraged by the signs of progress both in educational and evangelistic work. The churches are manifesting the desire and intention to do more for themselves and for other needy communities. I have been made glad by a visit from two of our native preachers from the outstations to confer with me especially about the schools. They agree with me in the necessity of a unified school system, accept our plan of study for our schools, and have gone back to their fields ready to work more in line with our plans.

"Last week I went to Manjaluk for Sunday. After my class on Friday, I rode six hours and Saturday seven hours, arriving a little after noon. Sunday was a very good day for me. I preached twice in Armenian, held a Communion service, baptized a child, and spoke in the young men's meeting. The new roof for the chapel destroyed in the massacre, has been completed, but there are no windows and the floor has been made of mud instead of wood for the lack of $25.00. I left Manjaluk at daylight Monday, and reached home at eight in the evening by moonlight, having been thirteen hours in the saddle."

TRAINED NATIVE LEADERS.

Miss Cull writes from Marsovan on the twenty-sixth of September, regarding the very hopeful opening of the schools at that place. She states that there is a very buoyant feeling manifested by all working in that immediate field. She says: —

"There is a spirit of healthful, growing youth pervading everything. I never hear a despondent word. I never see a discouraged look. The wider the interests involved — and they take in all ages and all nationalities — the more the sympathy and the more hopeful the outlook. The progress of things in the girls' school is like our journey across Europe. Everything has been, and is, carefully planned. In the conduct of the school as I see it being carried out, that which strikes me most forcibly is the due subordination of everything to the central purpose, which is the develop-

ment of Christian character in these girls and the actual use of their Christian life in service for others. My impressions are the more vivid because I have just come from a country of arrested growth among the masses."

Central Turkey Mission.

SUMMER TOURING.

THE long summer tour of Mr. Sanders, through eleven or more towns and villages, is reported by him in a letter dated September 23, at Aintab.

It is evident from the general condition of native churches in this part of Turkey that all the problems of church administration are not confined to the congregations located in the United States. The step between the evangelization of the country and its Christianization is long and is taken with great difficulty. The chief problem which confronts the missionaries is to secure an adequately trained native leadership, especially native pastors. For this reason encouragement given to the development of theological and other school and college training is of greatest importance. Mr. Sanders speaks of a contemplated visit to Killis, saying: —

"I expect to go down there in a few days to construct the roof of the new church for which they have waited a long time." Of the work in Kessab, he says: —

"Kessab was feeling much elated over the success of their schools during the past year. Both the Girls' High School and the Boys' High School have been very successful. The people take positive pride in this fact. The spirit of this enthusiasm for educational work is gratifying. Of the work in the Ekizolook-Keorkin Church there is little to report. Their pastor is much beloved and probably will remain over this church for years. The last year has, however, left many visible traces of suffering. The year has been very expensive. Except for the comparatively small portion of people who are well provided for, all the people have either been weakened by an additional burden of debt or have suffered physically because they could not get food."

Regarding his visit at Soghookolook, Mr. Sanders says: —

"Each visit to this section shows more and more conclusively how much this region has been demoralized by the representatives here in 1894 and 1895 of the Armenian Revolutionists. The doctrines they preached then seem to have broken up the basis of all conception about right and wrong among the young men. This is true not of Soghookolook alone, but of all the villages in this mountain where Armenians live. Kessab suffered much less in this respect. As a result, wickedness in general and even crime is to be noted in a much larger proportion of the young people of the church than is usual.

"At Beylan the people are now at the present time much absorbed in the question of a railroad projected in their direction. This railroad is being built rapidly from Beirut to Aleppo. It is expected that the line will be completed within two years. Trade is fairly sure to be deflected from Alexandretta to Beirut, unless the German railroad is built through to Alexandretta. As it is a matter of life and death for Alexandretta, and to a less degree for Beylan, it is very natural that their attention should be concentrated on that subject."

Marathi Mission.

THE DEMAND FOR SCHOOLS.

Miss Jean P. Gordon, on returning to Wai after a vacation at Mahableshwar, reports a great call for schools. She says: —

"The village schools are having my first thought. I have opened two more, and now I am told that two other villages are asking for a school; and could I grant their requests, they would be followed by requests from others, and so we might go on multiplying them if we had not to think about the money to keep them running. One of the schools lately opened is in a village some three miles from Wai. There is no government school there, so that we have more high caste than low caste boys. Then, too, the people think it takes a boy of five or six too long to learn to read, and they are sending boys from eight to twelve years of age. I went out the other morning and found nearly twenty boys, bright, manly fellows, eager to learn. It is a splendid opportunity. Another village not far away, where there is no government school, is asking for a school, and there we would have all castes. These are rather unusual openings, but if we could only follow them up we might in time have the whole village.

"I would not have you think that the whole village favors the school. We have the usual opposition, and as yet with many we have first to create the desire for something better. In one place where we opened the second school, we have had strong opposition from the people. It is a large town and has a good government school, but not a low caste child in it. The Mahars asked for it, and gave their temple, a nice, large, new one, and we had about thirty children to start with. But so much pressure was brought to bear on the people that they asked us to find another place for the school, and for a time did not send their children. I built a temporary schoolroom to do till the opposition died out, and for a time we had only boys from two or three near villages; but now they are coming back, and there are forty or more names on the roll. I have been surprised at the eagerness and brightness of these children.

"If the teacher and his family could live in the village, his influence and example would be much greater, and, too, his wife would do something among the women. But to build a house and schoolroom would take $300 or more for each village, but with no assured support for the two new schools for this year, I hardly dare hope for the money for a house and schoolroom. Yet if these people are to be won, it seems to me we must have these schools. Fifty dollars seems such a small sum, but it would keep one of these schools going for a year. The outlook was never brighter or more promising than now. Surely there are friends ready to help us enter these open doors.

"The pastor and preachers find many openings, and are full of courage and hope. The Bible-women, too, are getting into new homes, and have had many opportunities to tell of how our Saviour can comfort those in sorrow. The plague seemed more real and dreadful after the people returned, and we began to visit the homes and found how few had escaped the loss of some one of the family."

ARRIVAL OF DR. BEALS.

Dr. Beals reports by letter from Ahmednagar, on the 21st of July, that he arrived on the 1st of that month after a comfortable voyage, in excellent health, having journeyed with Mr. and Mrs. Fairbank. He began at once to specialize on the language study, to which most of his time is given. He

reports that the construction of the new hospital is well under way, the walls having been laid already several feet above the ground.

Madura Mission.

PASUMALAI COLLEGE.

MR. ZUMBRO writes from Pasumalai of the great relief which a special gift received from Williams College had brought him. He says:—

"Without it I should have been bankrupt by the end of this month. This will be a great help, and with the regular income of the school will help along for a couple of months more. Sometimes I wish I was not compelled to face so constantly a serious deficit in the regular income and expense, month by month. And yet, for all the time that I have been here, we have never yet actually had to starve any one. We have been almost to the last rupee a number of times, and if special help had not been given, I do not know what would have been done. I am most grateful for the help that has come.

"Week before last Mr. Eddy and Mr. Azariah, a young man whom the Deputation may have met while here, held a series of revival meetings at Pasumalai, which were very helpful. They took the morning prayers in the church, and had another general meeting at half-past five each day. Then there were special meetings for the Hindus, and during the day a number of students would come to their rooms. There was a general quickening of conscience among the students, and a number of them came and confessed the sins of their past lives. Some of the Hindu students were also very seriously interested, and are taking up a careful personal study of the Bible. The meetings were specially for the Christians. The Y. M. C. A. is taking up additional work in the villages around. I think I wrote about a number of the students joining the church on confession of faith last term. There are about twenty-five in the preparatory class this term, a number of whom will doubtless join before the end of the year. I believe that the Christian life in the school and the Christian activity is continually improving. I meet the teachers tonight for our monthly conference with reference to the religious life and work of the school.

"We are working along at our industries and making some progress, I think. The boys are getting a little more accustomed to work and are working better, and I think enjoying it more. A few of them undertook, some time ago, to rebuild a brick wall which was just about to tumble down. They built it up once, and when they had finished it, it was just about like the old wall. None of them had ever tried to build a wall before, and the young man who is superintendent knew nothing about it. I had them take it down and try again. The second time it was a little better, but not good enough, and again I had them take it down. They are now building it up again and are doing it very well, and I think the boys have learned a valuable lesson, in addition to learning something about building brick walls.

"I have not been able to go further than the foundation with the little building which I started for the carpentry boys. I had hoped much that some one would give me something for this, but so far nothing has come. The boys still work on my veranda. It is very inconvenient in every way for them and me, but better than nothing. I am beginning to wonder what we will do next year. There will almost certainly, I think, be a family here in the bungalow, and they would find it even more inconvenient than I to have a carpenter shop

on the veranda. Seven hundred dollars would enable us to make one little room that would be usable, and that would be right for an office and storeroom when the larger building which I have planned could be completed. But we are working on, trying to do the most that we can with what we have, and I think we are learning, and perhaps that is the most important after all."

Mr. Zumbro, in his letter, refers also to plans of the government of the Madras Presidency in relation to colleges and high schools, requiring an entire separation between the two, both in buildings and in management. This involves the raising of the requirements of the colleges and doing away with second grade colleges, or making them revert to high schools. This proposal is under consideration, but it is doubtful if anything will be done for the present.

North China Mission.

OUTLOOK IN CHINA.

ENCOURAGING word has come from Dr. Sheffield, dated August 29, from Tung-cho. He refers to the outlook for missionary effort in North China in the following language: —

"It is very possible that we shall be obliged to fish in troubled waters in China for a good number of years to come, but our business is to catch fish, and if we get more than in the more quiet waters of the past, our purpose is accomplished! There is a very general testimony among missionaries that there is a new spirit of listening among all classes of the people, and much of this listening is because of real interest in what is being taught. Certainly it is no time to delay to see what is to happen. We have it in our power to do not a little to shape the events of the future by wisdom and energy in our work. Mrs. Sheffield and I have returned to Tung-cho for good, and are now settling ourselves in our new home; yet so like the old one that we cannot realize the great change that has come to the city and to our work."

Japan Mission.

FIRST IMPRESSIONS.

UNDER date of September 15 at Kyoto, Mr. Dunning addressed a letter to the people of Leyden Church, Brookline, Mass. In this letter he speaks of his long but enjoyable passage from Port Said to Japan, which was happily interrupted by the meetings with friends at Jaffna and Hong Kong. He reached Kobe on the morning of the 11th of June, feeling strong and well from the outward trip. At Kobe he was welcomed by several members of the Japan Mission, and then traveled by train to Kyoto, where he arrived that evening. Mr. Dunning then adds: —

"The work for the year in the Doshisha was just closing and the commencement season was made memorable by the inauguration, as president of the Doshisha, of Mr. Kataoka. Mr. Kataoka is a man of strong, true, Christian life, widely known in Japan and widely influential. He has, for two terms, been president of the Lower House and this summer was reëlected to that body and will probably again be its president.

"Soon after commencement came the annual mission meeting in Kobe. For the first time in twenty-two years all the male members of the American Board Mission in Japan were on the field and present at the meeting. It was also the first time in eleven years, if I remember correctly, since the mission had welcomed new male appointees.

It was an inspiration to attend the sessions of this meeting and become acquainted with the workers here. There was but one depressing feature and that was the keeping down of the work to make it come within the appropriations made by the Board, while the opportunities were multiplied and widened.

"The month of August I spent in Karuizawa, a town in the mountains of central Japan, where a large number of the foreigners living in Japan, and even in northern China, spend the hot weeks of the summer. Here I became acquainted with many more who are carrying on Christ's work in this country. Two weeks ago I returned here and am now well settled for the work of the year, save only that Mrs. Dunning and our baby have not yet reached here.

"The Doshisha has opened with very bright prospects. It is not until the spring term that the new entering class is received, yet over one hundred students applied for admission to the present classes. About sixty of these were admitted. A spirit of cordial coöperation seems to be present in every one and it looks as if the Doshisha would soon regain its old position of power and influence. For the present most of my time is given to the acquiring of the language; but four hours a week are given to the teaching of first year higher English in the Doshisha. I have also occasional chapel talks, preaching and prayer-meeting services in English, and a Sunday school class of the foreign children of the station."

Micronesian Mission.

GOLDEN ANNIVERSARY.

In a letter dated August 8, but received October 6, from Mr. Rife at Kusaie, he makes the following statement: —

"In two weeks the fiftieth anniversary of the landing of the first missionaries at Kusaie will occur, and the Kusaians are planning to celebrate it in an appropriate way. We will be able to report more fully at a later date. The chief village of the island is at Lela, about twelve miles from here. The Kusaians have recently erected a very comfortable native house for the accommodation of the missionaries.

"I have just finished the printing of a physiology for the Marshall Islands, which has forty-four pages. I hope to add a few pages of illustrations after the arrival of the steamer, if the necessary paper is forthcoming. We have also printed another number of our paper for the Marshall Islanders. This is made a Christmas number. That may seem strange, but the communication between the islands is so infrequent that it is necessary to get such things ready a long time in advance. We have drawn up a program for the people so that they will have something to take the place of their recent inappropriate exercises."

MISCELLANY.

BIBLIOGRAPHICAL.

Village Work in India. Pen Pictures from a Missionary's Experience. By Norman Russell, of the Canadian Presbyterian Church, Central India. F. H. Revell Company, New York & Chicago. Pp. 251. Price $1.00, net.

"Village Work in India" is a vivid and, at times, wonderfully realistic description of the work of the missionary in the villages of India. It makes no attempt to be historical, statistical, or argumentative, but it is the simple story of how the writer, a missionary, began and carried on his missionary operations in the midst of such difficulties as con-

front every village worker in that vast empire. Incidentally, the spiritual thraldom of the humble village people, and the utter hopelessness of their receiving help from Hinduism, are set forth in striking pictures. Few books take one more closely into the life of the Indian missionary, and make the reader, by a series of realistic descriptions, live over again, with the author, the life of a village Christian worker. This book is the next best thing to personally visiting India and seeing with one's own eyes how the gospel of Christ first makes its way into the hearts of simple men and women, and then lifts them up into a new atmosphere of light and love, and puts a new song into their mouths. This book teaches both methods and results of missionary work by simply stating with both word and camera pictures, how the author did his work as a missionary of the Cross.

Old Time Student Volunteers. My Memories of Missionaries. By H. Clay Trumbull. F. H. Revell Co., New York, 1902. Pages 281. Price $1.00 net.

This is a unique volume, in which Dr. Trumbull gives to the public his reminiscences of about two score missionaries whom he has known, and concerning whose lives he can add some particulars not heretofore published. It is a remarkable fact that a man now living and in active service, not specially in missionary lines, should have had this personal acquaintance with so many foreign missionaries in such different parts of the world. Dr. Trumbull has known a great number of missionaries of the younger generation, but in this volume he has limited himself to the missionaries who were in the field at least fifty years ago, as well as to those with whom he had come in personal contact. And so we have here reminiscences of well known men like Poor, Winslow, Scudder, Goodell, Robert Moffat, Samuel Nott, Jonas King, as well as of others not so widely known, but who nevertheless have been able and successful missionaries. The sketches are short and readable, and Dr. Trumbull's well known accuracy as a scholar and writer give assurance that full reliance can be placed on the facts he has stated. The book is one not merely to be read through, but to be kept in hand, in missionary and reference libraries, as furnishing interesting and valuable memorials of the best servants of God who have been engaged in foreign missionary work.

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER. *For India;*

With thanksgivings for the brighter outlook for the temporal welfare of the people, and for the progress of the gospel of India, let there be prayer that its many tribes may be evangelized; that the growing body of Christians may be rightly guided and inspired that the Decennial Missionary Conference, to be held the present month, may be helpful in promoting the efficiency of missionary organizations and that the day of India's redemption from caste and idolatry may be hastened.
(See page 508.)

ARRIVALS ABROAD.

August 30. At Constantinople, Miss Annie M. Barker, returning to the Western Turkey Mission.

October 8. At Cesarea, Western Turkey, Rev. H. K. Wingate and wife, Rev. H. H. Riggs, Miss Adelaide S. Dwight, and Miss Susan W. Orvis.

October 14. At Adabazar, Western Turkey, Miss Mary W. Riggs.

October —. At Aintab, Mrs. Margaret R. Trowbridge, to rejoin the Central Turkey Mission.

October 17. At Bombay, Rev. Henry Fairbank and wife, and Mr. M. A. Peacock and wife.

DEPARTURES.

October 22. From San Francisco, Rev. Robert F. Black, for Manila, Philippine Islands. (See page 507.)

October 26. From San Francisco, Miss Clara L. Brown, returning to the Japan Mission.

October 30. From San Francisco, Rev. and Mrs. Enoch F. Bell, to join the Japan Mission. (See page 506.)

ARRIVAL IN THE UNITED STATES.

October 11. At New York, Mrs. Lorin S. Gates, of the Marathi Mission.

MARRIAGE.

September 26. At Foochow, China, Edward L. Bliss, M.D., to Miss Minnie M. Borts, both of the Foochow Mission.

DEATHS.

November 4. At Green's Farms, Conn., Marion Christine Elwood, only child of Rev. and Mrs. Willis P. Elwood, of the Madura Mission.

November 6. At Chelsea, Mass., Mrs. Anna S. Parker Butler, widow of John Q. A. Butler, formerly connected with the Zulu Mission as a printer. Mr. and Mrs. Butler went to Natal in 1850, but returned to the United States in 1854.

November 9. At Boston, Miss Abbie B. Child, Home Secretary of the Woman's Board of Missions. (See page 509.)

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Brewer, 1st Cong. ch.	8 17	
Brownfield, Cong. ch.	7 00	
Foxcroft, Foxcroft and Dover Cong. ch.	20 56	
Hampden, Cong. ch.	14 00	
Kennebunk, Union Cong. ch.	35 25	
Woodfords, Cong. ch.	50 00	
——, "Penobscot,"	1 00	—135 98

NEW HAMPSHIRE.

Chester, Cong. ch.	9 50	
East Jaffrey, Cong. ch.	12 52	
Gilsum, Cong. ch.	2 50	
Hanover, Cong. ch. at Dartmouth College,	84 00	
Keene, 1st Cong. ch.	50 00	
Manchester, Franklin-st. Cong. ch., toward support Rev. S. L. Gulick,	71 19	
Raymond, Cong. ch.	15 00	
Stoddard, Rev. J. O. Tasker,	5 00	
Warren, A.	10 00	—259 71
Legacies.—Marlboro, Martha J. Gannett, by Fred M. Wiswall, Ex'r,		100 00
		359 71

VERMONT.

Brattleboro, Centre Cong. ch.	96 20	
East Hardwick, Cong. ch.	25 50	
Guilford, Cong. ch.	7 50	
Randolph, Cong. ch., Friend, toward support Rev. J. E. Walker,	50 00	
St. Johnsbury, Rev. C. F. Morse, of which 25 toward support Rev. R. Thomson,	35 00	
Underhill, 1st Cong. ch.	7 75	
Vergennes, Cong. ch.	10 00	
West Brattleboro, Cong. ch.	16 63	—248 58
Legacies.—Essex, N. Lathrop, add'l,		5 74
		254 32

MASSACHUSETTS.

Abington, 1st Cong. ch.	7 30	
Adams, Friend,	5 00	
Amherst, Ch. of Christ in Amherst College,	136 38	
Andover, West Cong. ch., 50; A friend, for work in India, and to const. EDWARD C. CARTER, H. M., 50,	100 00	
Attleboro, 2d Cong. ch.	300 00	
Attleboro Falls, Central Cong. ch.	7 05	
Auburndale, Cong. ch., 342.36; Cong. Sab. sch., for work, care Mrs. R. Winsor, 16.20,	358 56	
Blackstone, Cong. ch., 25; Joseph Hoyle, 2,	27 00	
Boston, 2d ch. (Dorchester), 80.98; Y. P. S. C. E. of do., toward support Dr. F. C. Wellman, 100; Y. P. S. C. E. of Immanuel ch., toward support Dr. W. T. Lawrence, 150; Y. P. S. C. E. of Highland ch., toward support Dr. W. T. Lawrence, 50; Y. P. S. C. E. of Eliot ch., for do., 48; Roslindale ch., .75; Y. P. S. C. E. of do., for native preacher, 10; D. H. Spiller, 5; "Marvin," 2,	446 73	
Boxford, 1st Cong. ch.	32 50	
Braintree, 1st Cong. ch.	9 44	
Brookline, Harvard ch. Brotherhood, toward support Rev. L. P. Peet, 508; Miss A. Belcher, 25,	533 00	
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs,	6 88	
Concord, Trinitarian Cong. ch.	38 66	
Dighton, 1st Cong. ch.	6 83	
Easthampton, 1st Cong. ch.	14 69	
Fairhaven, 1st Cong. ch.	13 90	

Fitchburg, Rollstone Cong. ch. 45 10
Franklin, 1st Cong. ch., for Boys' Work, Madura, 100 00
Hanover, 2d Cong. ch. 2 78
Hanson, Cong. ch. 1 13
Hatfield, Cong. ch. 38 54
Holbrook, Winthrop Cong. ch. 6 74
Holyoke, 2d Cong. ch., 63.91; 1st Cong. ch., 24.55, 88 46
Lawrence, Lawrence-st. Cong. ch. 100 00
Littleton, Cong. ch. 12 00
Lynnfield Centre, Cong. ch. 42 00
Mansfield, Cong. ch., toward support Rev. W. H. Sanders, 18.37; Cong. Sab. sch., for do., 8.51, 26 88
Marion, J. T. Wittet, 5 00
Middleboro, 1st Cong. ch. 85 85
New Bedford, North Cong. ch , toward support Rev. F. R. Bunker, 500 00
Newton, Eliot Cong. ch., 500; North Cong. ch., 10; Mrs. J. W. Davis, 15, 525 00
Newton Centre, 1st Cong. ch., of which 125.10 toward support of missionary, 206.91; F. A. Gardiner, 5, 211 91
Newtonville, Friend, 25 00
North Attleboro, Trinity Cong. ch. 3 02
North Brookfield, 1st Cong. ch. 24 36
Orange, Central Cong. ch. 32 93
Petersham, Elizabeth B. Dawes, 200 00
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 619.40; A. E. B., 3.65, 623 05
Randolph, T. 525 00
Salem, Tabernacle ch., of which 100 toward support Rev. D. S. Herrick, 102 50
Sheffield, Cong. ch. 4 70
Springfield, Hope Cong. ch., of which 127.06 toward support of missionary, 159 42; South Cong. ch., for Marash Seminary, 150; Park Cong. ch., 35, 344 42
Tewksbury, Cong. ch. 12 93
Three Rivers, Union Evan. Cong. ch. 7 00
Topsfield, H. E. Todd, 5 00
Wakefield, 1st Cong. ch. 38 73
Webster, Worcester South Conference, 29 68
Wellesley Hills, N. 563 00
Westfield, 1st ch., toward Forward Movement, 78 00
West Peabody, Cong. ch. 7 00
West Somerville, Day-st. Cong. ch. member, add'l, 1 00
West Springfield, 1st Cong. ch. 10 50
Weymouth Heights, 1st Cong. ch. 31 30
Wilbraham, 1st Cong. ch. 26 75
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark, D.D. 100 00
Worthington, Cong. ch. 1 00
———, Essex North Conference, 25 00
———, Anonymous, 23 00—6,680 18
Legacies.— Fairhaven, J. F. Damon, add'l, 37 86
Fitchburg, Jane W. Andrews, by Augustus Wellington, Ex'r, 860 62
Franklin, William Mann, by Willard Everett, Ex'r, 100 00
Lowell, Lucinda R. Parker, add'l, 7 93
Northampton, Numan Clark, add'l, 25 00
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 40 00—1,071 41
7,751 59

RHODE ISLAND.

Pawtucket, Park-pl. Cong. ch. 9 11
Providence, Beneficent Cong. ch., 121.62; Y. P. S. C. E., toward support Rev. E. Fairbank, 50, 171 62
Slatersville, Cong. ch. 7 50——188 23

CONNECTICUT.

Barkhamsted, Cong. ch. 6 64
Berlin, 2d Cong. ch. 25 00
Bridgeport, 1st Cong. ch., 121.22; Black Rock Cong. ch., 59.82; Olivet Cong. ch., 14.00, 195 04
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, 107 12
Cobalt, Cong. ch. 4 00
Coventry, 1st Cong. ch. 42 25
East Haddam, 1st ch. of Christ, 16 54
East Woodstock, Cong. ch. 18 10
Essex, 1st Cong. ch. 20 71
Fairfield, Cong. ch. 330 37
Falls Village, Cong. ch. 4 05
Farmington, 1st Cong. ch. 100 00
Hartford, Farmington-av. Cong. ch., to const. Luther Wilcox, H. M., 166.14; Windsor-av. Cong. ch., toward support Rev. G. P. Knapp, 125; Swedish Cong. ch., 3, 294 14
Hartford Co., Friend, 25 00
Kent, 1st Cong. ch. 14 75
Lebanon, 1st Cong. ch. 23 36
Madison, 1st Cong. ch. 9 00
Mansfield Centre, A. W. Buchanan, 3 50
Middletown, 1st Cong. ch., toward support missionary, 21 14
Milford, 1st Cong. ch. 2 65
Naugatuck, Cong. ch. 10 00
New Fairfield, Cong. ch. and Sab. sch. 2 45
New Haven, United Cong. ch., 565; Dwight-pl. ch., toward support Rev. W. S. Ament, 290; Yale Divinity School, add'l, 5, 860 00
New London, Ellen T. Chapman, 100 00
New Preston Hill, Cong. ch. and Sab. sch. 10 00
North Madison, Cong. ch. 15 12
North Woodstock, Cong. ch. 11 00
Norwich, Park Cong. ch., 242.84; 1st Cong ch., toward support Mrs. Edward H. Smith, 200, 442 84
Old Saybrook, Cong. ch. 7 40
Orange, Cong. ch. 48 23
Plainfield, 1st Cong. ch. 16 50
Portland, 1st Cong. ch. 25 25
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard, 76 60
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 31 50
Sharon, 1st Cong. ch. 5 10
Somers, Cong. ch. 20 00
South Canaan, Cong. ch. 8 00
South Glastonbury, Friend, 25 00
Stanwich, Cong. ch. 10 00
Suffield, 1st Cong. ch. 23 63
Terryville, Cong. ch. 101 38
Thomaston, 1st Cong. ch. 30 68
Washington, 1st Cong. ch. 110 00
West Hartford, 1st ch. of Christ, toward support Rev. H. G. Bissell, 150 00
Whitneyville, Cong. ch. 15 59
Woodstock, 1st Cong. ch. 15 00—3,436 63

NEW YORK.

Albany, Albert N. Husted, 10 00
Briarcliff Manor, Cong. ch. 52 86
Brooklyn, Puritan Cong. ch., 102.01; South Cong. ch., 11 30, 113 31
Camden, 1st Cong. ch., 50, and Sab. sch., 5, and Y. P. S. C. E., 11, toward support Rev. J. D. Taylor, 66 00
Gloversville, Cong. ch. 93 79
Groton, Cong. ch. 34 00
Maine, Cong. ch. 7 50
Munnsville, 1st Cong. ch. 3 04
Norwich, Cong. ch. 30 75
White Plains, Mrs. Emma R. Hubbard, 6 59——417 84

NEW JERSEY.

East Orange, 1st Cong. ch. 200 00
Glen Ridge, Cong. ch., toward support Dr. Frank Van Allen, 100 43
Newark, Belleville-av. Y. P. S. C. E., for native preacher, Madura, 10; Kate L. Hamilton, 5, 15 00
Nutley, St. Paul Cong. ch. and Sab. sch. 25 65
Westfield, Y. P. S. C. E., toward support Dr. W. S. Dodd, 5 52
West Long Branch, Friend, 10 00——356 60

PENNSYLVANIA.

Harrisburg, Cash,	475 00	
Kane, Cong. ch.	7 00	482 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., toward support Rev. L. S. Gates,	138 00

NORTH CAROLINA.

King's Mountain, Cong. ch.	2 87

FLORIDA.

New Smyrna, Cong. ch.	3 00

LOUISIANA.

Jennings, Cong. ch., add'l,	2 80

INDIANA.

Fairmount, Cong. ch.	17 11

MISSOURI.

Bevier, 1st Cong. ch.	2 00	
Cole Camp, Cong. ch.	5 00	
Dawn, Cong. ch.	7 06	14 06

OHIO.

Akron, West Cong. ch.	68 00	
Blues Creek, Cong. ch.	2 00	
Canfield, Cong. ch. and Sab. sch.	7 30	
Cleveland, Euclid-av. Cong. ch.	302 90	
Columbus, Eastwood Cong. ch.	15 00	
Cora, John R. Jones,	5 00	
Florence, Cong. ch.	5 20	
Granville, Welsh Cong. ch.	3 00	
Lenox, Cong. ch.	5 00	
Litchfield, Cong. ch.	2 50	
Marietta, Harmar Cong. ch.	14 50	
Nebo, Welsh Cong. ch.	8 00	
North Amherst, Cong. ch.	11 50	
Oberlin, 1st Cong. ch., 199.81; Mrs. L. G. B. Hills, 10; Thank-offering, 5,	214 81	
Ravenna, Mrs. Lydia L. Davis,	2 25	
Sandusky, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. Jas. H. Dickson,	12 50	
Wellington, 1st Cong. ch.	25 00	
York, Cong. ch.	10 00	714 46
Legacies.—Atwater, J. M. Alden, by Gideon Seymour, Ex'r,		127 00
		841 46

ILLINOIS.

Big Woods, Cong. ch.	6 00	
Bunker Hill, Cong. ch.	22 35	
Chicago, Leavitt-st. Cong. ch., 35.50; Chicago Theol. Sem., for the Ransom Fund, 30; 1st Cong. ch., 23.95; 1st Evan. Lutheran Cong. ch., 3; Union Park Y. P. S. C. E., toward support Rev. F. E. Jeffrey, 20,	112 45	
Delavan, R. Hoghton, toward support Rev. W. P. Sprague, 25, and Rev. W. W. Wallace, 25,	50 00	
Earlville, J. A. D.	25 00	
Henry, through Miss Miriam Locke,	53 03	
Marseilles, Dr. R. S. Baughman,	51 00	
Morgan Park, Cong. ch.	8 00	
Oak Park, 2d Cong. ch., toward support Rev. C. A. Nelson, 153.09; 3d Cong. ch., 1,	154 09	
Ontario, Cong. ch.	16 15	
Peoria, Plymouth Cong. ch.	1 75	
Rockefeller, 1st Cong. ch.	16 79	
Rollo, Cong. ch.	12 40	
Seward, Cong. ch.	20 00	
Sublette, Cong. ch.	2 00	
———, Anonymous, for active work,	8,000 00	8,551 01

MICHIGAN.

Bangor, Cong. ch.	2 12	
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson,	250 00	
Grand Rapids, Plymouth Cong. ch.	4 25	
Jerome, Cong. ch.	11 88	
Olivet, 1st Cong. ch.	34 42	
Ransom, Cong. ch.	4 75	
South Lake Linden, Women's Union of Cong. ch.	10 00	
West Adrian, Cong. ch.	13 00	330 42
Legacies.—*Less* Richland, refunded tax, on bequest Eli R. Miller,		6 00
		324 42

WISCONSIN.

Apollonia, Cong. ch.	2 75	
Beloit, 2d Cong. ch.	25 00	
Bruce, Cong. ch.	4 81	
Delavan, Cong. ch.	10 44	
Eau Claire, 1st Cong. ch., 250; Elijah Swift, 50,	300 00	
Gays Mills, Cong. ch.	10 00	
Glenbeulah, J. H. Austin,	10 00	
Hayward, Cong. ch.	37 66	
Milwaukee, Grand-av. Cong. ch., toward support Rev. W. P. Clark,	20 25	
North Greenfield, Mrs. S. C. Whittemore, for work in India,	20 00	
Snyders, Cong. ch.	1 50	442 41

IOWA.

Avoca, German Cong. ch.	5 00	
Bear Grove, Cong. ch.	10 00	
Belmond, Cong. ch.	7 50	
Britt, 1st Cong. ch.	19 14	
Council Bluffs, 1st Cong. ch.	45 52	
Creston, 1st Cong. ch.	56 02	
Des Moines, German Cong. ch.	1 41	
Farragut, Cong. ch.	8 56	
Genoa Bluffs, Cong. ch.	8 43	
Hiteman, Cong. ch., 27.50, and Ladies' Soc., 5,	32 50	
Miles, Cong. ch.	17 90	
Mount Pleasant, Cong. ch.	9 95	
Muscatine, W. F. Johnson,	5 00	
Oskaloosa, Cong. ch.	6 52	
Ottumwa, 1st Cong. ch.	58 15	
Perry, Cong. ch.	23 40	
Polk, Cong. ch.	5 30	
Sheldon, Cong. ch.	40 56	
Sioux Rapids, Cong. ch.	3 27	
Webster City, Cong. ch.	36 71	
Winthrop, Cong. ch.	28 27	429 11

MINNESOTA.

Minneapolis, Plymouth Cong. ch., 93.38; F. W. Lyman, 100,	193 38	
Silver Lake, Bohemian Free Reformed Cong. ch.	5 00	198 38

KANSAS.

Alton, 1st Cong. ch.	3 00	
Chase, Cong. ch.	2 50	
Dover, Cong. ch.	2 06	
Manhattan, 1st Cong. ch.	23 00	
Waubaunsee, 1st ch. of Christ,	36 70	
Waukarusa Valley, Cong. ch.	3 56	70 82

NEBRASKA.

Beaver Creek, German Cong. ch.	3 74	
Berks, Cong. ch.	4 00	
Blair, Cong. ch.	9 09	
Clark, Cong. ch.	2 50	
Friend, German Cong. ch.	5 00	
Guide Rock, German Cong. ch.	2 00	
Harvard, Cong. ch.	13 57	
Hay Springs, Cong. ch.	5 00	
Liberty Creek, German Cong. ch.	5 00	
Long Pine, Cong. ch.	4 00	
Paisley, 1st Cong. ch.	6 51	
Shickley, Cong. ch., an Endeavorer,	3 00	

Springview, Cong. ch. 6 40
Sutton, German Cong ch. 5 00
Turkey Creek, German Cong ch. 2 00——76 81

CALIFORNIA.

Black Diamond, Cong. ch. 6 75
San Francisco, Y. P. S. C. E., toward support Dr. H. H. Atkinson, 25 00——31 75

OREGON.

Beaver Creek, German Cong. ch. 8 00
Cedar Mills, German Cong. ch. 15 00
Forest Grove, Cong. ch. 47 00——70 00

COLORADO.

Florence, Rev. and Mrs. C. H. Bissell, 10 00

WASHINGTON.

Endicott, German Cong. ch. 27 70
Ferndale, Cong. ch. 11 00
Ritzville, Zion German Cong. ch. 56 00
Springdale, 1st Cong. ch. 8 00
Tacoma, 1st Cong. ch. 38 57——141 27

NORTH DAKOTA.

Glenullin, Bethesda Cong. ch. 3 50
Kulm, Ger. Association Collection, 33 00
Mooreton, Antelope Cong. ch. 4 33——40 83

SOUTH DAKOTA.

Bonhomme, Cong. ch. and Sab. sch. 4 78
Canova, Cong. ch. 2 75
Dover, Cong. ch. 1 57
Eureka, Rev. Henry Hetzler, 2 50——11 60

MONTANA.

Red Lodge, Cong. Sab. sch., toward support Rev. C. C. Fuller, 6 50

IDAHO.

Pocatello, Woman's Mis. Union, 5 00
Weiser, 1st Cong. ch. 12 25——17 25

NEW MEXICO.

Albuquerque, 1st Cong. ch. 13 00

HAWAII.

Ruk, Native churches, 151 66

From the American Missionary Association.
H. W. Hubbard, New York City,
Treasurer.

Income of the Avery Fund for missionary work in Africa, 1,896 80

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.
Miss Sarah Louise Day, Boston,
Treasurer.

For rent, repairs and taxes on house of Miss Clara L. Brown, 120 00
For vacation expenses Miss M. E. Kinney, 78 00
For repairs on school building, Battalagundu, 33 00
For Miss Trowbridge's journey to Switzerland, 77 00——308 00

From Woman's Board of Missions of the Interior.
Mrs. S. E. Hurlbut, Evanston, Ill.,
Treasurer. 23,291 52

MISSION SCHOOL ENTERPRISE.

Maine.—Bath, Central Cong. Sab. sch., 5.62; Biddeford, Y. P. S. C. E., 2.42; Island Falls, Cong. Sab. sch., 15; So. Berwick, do., 6, 29 04

New Hampshire. — Canterbury, Cong. Sab. sch., 2.75; Charlestown, do., 1.05; Francestown, do., 2.83; Gilsum, do., 2.50; Keene, Jun. C. E. of 2d Cong. ch., 2; Littleton, Y. P. S. C. E., 62; Newport, Cong. Sab. sch., 12.02; Piermont, do., 6.30; Plaistow, N. H., and No. Haverhill, Mass., Cong. Sab. sch., 2; Salem, Cong. Sab. sch., 1.11; So. Seabrook, do., 3.78; Wentworth, do., for India, 5, 103 34

Vermont.—Brownington, Cong. Sab. sch., 4.30; Essex Junction, do., 6; Grand Isle, do., 3; So. Royalton, do., 10; Springfield, do., 11.93; Strafford, do., 5.50; West Fairlee, do., for India, 5; Windham, do., 5.50, 51 23

Massachusetts.—Amherst, North Cong. Sab. sch., 6.68; do., South Cong. Sab. sch., 2.60; Andover, Free Christian Sab. sch., 7.50; Athol, Cong. Sab. sch., 20; Auburndale, do., 16; Ballardvale, Union Cong. Sab. sch., 10; Beechwood, Cong. Sab. sch., 2; Blackstone, Cong. Sab. sch., 5, Y. P. S. C. E., 2, and Jun. C. E., 1; Boston, Norwegian Cong. Sab. sch., 2; Chicopee Falls, 2d Cong. Sab. sch., 20; Concord, Trinitarian Sab. sch. Mis. Ass'n, 8.70; Everett, Mystic Side Cong. Sab. sch., 5; Fall River, 1st Cong. Sab. sch., 28.60; do., French Cong. Sab. sch., 12; do., Broadway Cong. Sab. sch., 7; Granby, Ch. of Christ Sab. sch., 5; Hanson, Cong. Sab. sch., 1.50; Haverhill, Y. P. S. C. E. of Union Cong. ch, 5; Holyoke, 2d Cong. Sab. sch., 44.67; Ipswich, 1st Cong. Sab. sch., 10; do., Linebrook Cong. Sab. sch., 6.80; Ludlow Centre, Cong. Sab. sch., 2; Marion, do., 4; Mattapoisett, do., 5.72; Melrose, Cong. Sab. sch., 6.60; Melrose Highlands, do., 21.27; Northbridge, Rockdale Sab. sch., 6; No. Brookfield, Union Cong. Sab. sch., 3.75; No. Wilbraham, Grace Union Cong. Sab. sch., 3.71; Paxton, Cong. Sab. sch., 4.79; Pittsfield, South Cong. Sab. sch., 11.91; do., 2d Cong. Sab. sch., 5; Randolph, Cong. Sab. sch., 10; Shelburne, do., for India, 8.87; Somerville, Prospect Hill Sab. sch., 7; Southfield, Cong. Sab. sch., 4.11; Sterling, do., 8.40; Stockbridge, do., 2.22; Turner's Falls, Y. P. S. C. E., 7.52; West Brookfield, Cong. Sab. sch., 5.25; Westminster, Cong. Sab. sch., 5; West Newbury, 1st Cong. Sab. sch., 2.50; West Springfield, Park-st. Cong. Sab. sch., for schoolhouse in India, 15; Williamstown, Sab. sch. of Ch. of Christ in the White Oaks, 4.06, 383 73

Rhode Island.—East Providence, Sab. sch. at Armington's Corners, for India, 3.30; Providence, Union Cong. Sab. sch., 23.56; do, Highland Cong. Sab. sch., 5; Slatersville, Cong. Sab. sch., 2.57; Wood River Junction, Cong. Sab. sch., 1.44, 35 87

Connecticut.—Ansonia, Cong. Sab. sch., 15.66; Black Rock, do., 15; Cheshire, do., 12.50; Dayville, do., 3.50; Farmington, do., for India, 6.31; Greenfield Hill, do., 6; Haddam, do., 5; Ivoryton, Swedish Sab. sch., 2; Kent, Cong. Sab. sch., 3; Killingworth, Cong. Sab. sch., 6; Niantic, do., 1; Norwich, Broadway Cong. Sab. sch., for children in India, 25; Plainville, Cong. Sab. sch., 8.47; Roxbury, do., 3.25; Somersville, do., 1.73; Talcottville, do.,

20; Tolland, do., 3.79; Waterbury, 2nd Cong. Sab. sch., 16.71, 154 92

NEW YORK.—Crown Point, Cong. Sab. sch., 2.29; Deer River, Y. P. S. C. E., for Madura, 3; Farmingville, Cong. Sab. sch., 6.25; Granville, Welsh Sab. sch., 4.15; Lake Grove, Cong. Sab. sch., 4.35; Lebanon, do., 1.55; Lysander, do., 5.20; Rushville, do., for India, 11; Sherburne, do., 34.52; Syracuse, Y. P. S. C. E. of Geddes Cong. ch., 11; do., Sab. sch. of do., 4.85, 88 16

NEW JERSEY.—Plainfield, Cong. Sab. sch., 25; Verona, do., 2.45, 27 45

PENNSYLVANIA.—McKeesport, 1st Cong. Sab. sch. 10 40

MARYLAND.—Baltimore, Y. P. S. C. E. of Associate Cong. ch. 2 50

NORTH CAROLINA.—Bethel, St. Augustine Cong. Sab. sch. 75

SOUTH CAROLINA.—Winnsboro, Cong. Sab. sch. 1 05

ALABAMA.—Childersburg, Cong. Sab. sch. 1 00

TEXAS.—Dallas, Grand-av. Cong. Sab. sch. 9 08

MISSOURI.—Kansas City, Olivet Cong. Sab. sch., 11.50; do., Prospect Y. P. S. C. E., 2.50; Old Orchard, Cong. Sab. sch., 4.65; St. Louis, Compton Hill, Cong. Sab. sch., 14.16, 32 81

OHIO.—Akron, Cong. Sab. sch., 15.50; Eagleville, 1st Cong. Sab. sch., 1.73; Lafayette, Cong. Sab. sch., 5; Oberlin, 1st Cong. Sab. sch., 13.59; Rockport, Cong. Sab. sch., 5; Talmadge, do., 31.41, 72 23

ILLINOIS.—Bunker Hill, Cong. Sab. sch., 6; Chicago, Maplewood Cong. Sab. sch., 8.26; De Long, Cong. Sab. sch., 2; Dundee, do., 12.40; Jacksonville, do., 8.46; Rogers Park, Y. P. S. C. E., 10; Springfield, Hope Cong. Sab. sch., 3; Vienna, Cong. Sab. sch., 2; Wheaton, College ch. Sab. sch., 5, 57 12

MICHIGAN.—Alpine and Walker, Cong. Sab. sch., 11.50; Baldwin, do., 1.90; Eaton Rapids, 1st Cong. Sab. sch., 1.49; Hilliards, Cong. Sab. sch., 5; Kalamazoo, 1st Y. P. S. C. E., 4; Lamont, Cong. Sab. sch., 3; Leslie, 1st Cong. Sab. sch., 4.75; Maple City, Cong. Sab. sch., 1.50; Northport, do., 10; Port Huron, 25th Cong. Sab. sch., 6.70; Ransom, Cong. Sab. sch., 2.11; Rodney, do., 1; South Haven, do., 6.35; Webster, do., 5; Wolverine, do., 3, 67 30

WISCONSIN.—Appleton, Cong. Sab. sch., for India, 11.10; Pleasant Valley, do., 1.75; Two Rivers, Y. P. S. C. E., 2; do., Cong. Sab. sch., 1, 15 85

IOWA.—Alden, Cong. Sab. sch., 10.57; Centerville, Cong. Sab. sch., 1.32 and Y. P. S. C. E., 5, both for China; College Springs, Cong. Sab. sch., 4.08; Des Moines, North Park Cong. Sab. sch., 1.53; Doon, Ruth Z. Reynold's Sab. sch. class, for Armenian work, 1.50; Gilbert Station, Cong. Sab. sch., 9.52; Grant, do., 1.67; Hawarden, do., 5.44; Hiteman, Y. P. S. C. E., 2.50; Lincoln, Cong. Sab. sch., 3.75; Marengo, do., 7.21; Nevin, do., 2; Perry, do., 12.60; Peterson, do., 7; Sioux City, North Riverside Cong. Sab. sch., 1; Stuart, Cong. Sab. sch., 15.17; Waverly, 1st. Cong. Sab. sch., 3.58, 95 44

MINNESOTA.—Belview, Cong. Sab. sch., 10.25; Center Chain, Union Sab. sch., 4.84; Claremnnt, Cong. Sab. sch., 2; Dexter, do., 5; Glyndon, do., 4.62; Nassau, do., 2.10; Orrock, Union Cong. Sab. sch., 1.14, 29 95

KANSAS.—Dover, Cong. Sab. sch., .68; Kansas City, 1st Cong. Sab. sch., 4.75; Wakefield, Cong. Sab. sch., 27; Westmoreland, do., 4.60, 37 03

NEBRASKA.—Beaver Creek, German Cnng. Sab. sch., 3.04; Cambridge, Cong. Sab. sch., 5; Havelock, do., 4; Sutton, German Cong. Sab. sch., 2; Weeping Water, Junior C. E. Soc'y, .95, 14 99

CALIFORNIA.—Dehesa, Cong. Sab. sch., 1.55; Lincoln, Y. P. S. C. E., by Rev. F. M. Washburn, 7; Ontario, Bethel Sab. sch. of 1st Cong. ch., 3.20; Santa Cruz, Cong. Sab. sch., 10, 21 75

COLORADO.—West Eaton, Cong. Sab. sch. 2 40

WASHINGTON.—Chattaroy, Cong. Sab. sch., 2.50; Edmonds, Y. P. S. C. E., 5; Ferndale, Cong. Sab. sch., 2; Lakeview, do., 3.45; Pleasant Valley, do., 5.17; Port Blakely, do., 3; Steilacoom, Oberlin Cong. Sab. sch., 10.11, 31 23

NORTH DAKOTA.—Dexter, Cong. Sab. sch., 2; Gardner, do., 4; Hankinson, do., 11; Sykeston, Y. P. S. C. E., 5, 22 00

SOUTH DAKOTA.—Drakola, Cong. Sab. sch., 2.30; Fort Pierre, do., 9.58; Ipswich, do., 1.74; Lake Preston, do., 4; Rosette Park, do., 1.63; Tyndall, 1st Cong. Sab. sch., 2.40; Worthing, Cong. Sab. sch., 10, 31 65

UTAH.—Salt Lake City, 1st Cong. Sab. sch. 15 65

HAWAII.—Molakai, Leper Settlement Sab. sch. 10 00

1,455 92

MICRONESIAN NAVY.

KANSAS.—Topeka, 1st Cong. ch., toward support Rev. Thos. Gray, 90 00

NEBRASKA.—Omaha, Plymouth Cong. Sab. sch. 8 30

CALIFORNIA.—Chula Vista, Cong. Sab. sch. 3 25

101 55

FOR SUPPORT OF YOUNG MISSIONARIES.

INDIANA.—East Orange, Y. P. S. C. E., for Lee Fund, 15 70

ILLINOIS.—Algonquin, Y. P. S. C. E., 2; Aurora, 1st Y. P. S. C. E., 5; Bunker Hill, Y. P. S. C. E., 5; Chicago, Gross Park Y. P. S. C. E., 3; Elburn, Y. P. S. C. E., 15; Seward, do., 12.50, all for MacLachlan Fund, 42 50

MICHIGAN.—Allegan, Y. P. S. C. E., 1.60; Eastlake, do., 1.95; Northport, do., 5, all for Lee Fund, 8 55

IOWA.—Anita, Y. P. S. C. E., 5; Bear Grove, do., 10; Council Bluffs, do., 3; Des Mnines, Plymouth Y. P. S. C. E., 25; Ottumwa, Y. P. S. C. E., 5; Shenandoah, do , 2.50, all for White Fund, 50 50

NEBRASKA.—Fremont, Y. P. S. C. E., 10; Harbine, do., 2.50; Pierce, do., 6.25, all for Bates Fund, 18 75

COLORADO.—Denver, 1st Y. P. S. C. E., 10; do., Plymouth Y. P. S. C. E., 10, both for Albrecht Fund, 20 00

NORTH DAKOTA.—Amenia, Y. P. S. C. E., for Haskell Fund, 2 50

158 50

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Portsmouth, E. P. Kimball, for work, care Rev. J. P. Jones, 100; Tamworth, Rev. C. C. Torrey, for Ponasang Hospital, 2, 102 00

MASSACHUSETTS.—Boston, Park-st. Y. P. S. C. E., for native helper, care Rev. H. C. Hazen, 100; do., Union ch., Y. P. S. C. E., for native helper, care Rev. J. H. House, 26.40; do., W., for Pasumalai Chapel, 25; Cambridge, Mrs. W. Baker, for pupil, care Miss M. E. Kinney, 27; Clarendon Hills, Jun. C. E. Soc., for Ponasang Hospital, 1; Concord, Trinitarian ch., Mrs. Mary C. Reed, for work, care Rev. A. Fuller, 10; Lincoln, Julia A. Bemis, for work, care Miss E. S. Hartwell, 67; Medford, Union ch. Y. P. S. C. E., for work, care Dr. A. P. Peck, 5; Somerville, Winter Hill Cong. ch., for cottage, care Miss B. B. Noyes, 36; do., Winter Hill Cong. Sab. sch., for do., 8.38; Taun-

ton, Union ch. Y. P. S. C. E., for pupil, care Rev. J. S. Chandler, 15; Whitinsville, Est. Wm. H. Whitin, for repairs, Pasumalai Chapel, 300; do., Edward Whitin, for do., 200; Whitman, 1st Cong. ch., for school, care Rev. E. Fairbank, 22.82; Worcester, Old South ch. Y. P. S. C. E., for Bohemian work in Austria, 10; ——, Friend, for work, care Dr. Isabella H. Curr, 25, 878 60

CONNECTICUT. — Ansonia, German ch. Y. P. S. C. E., for pupil, care Miss A. Fenenga, 2.50; Farmington, Cong. Sab. sch., for work, care Rev. G. P. Knapp, 16.69; Meriden, Center Cong. ch., Carrie E. Bradley, for native helper, care Rev. E. Fairbank, 50; Norwich, Two sisters, for hospital work, care Dr. C. D. Ussher, 50.50, 119 69

NEW YORK. — East Aurora, 1st Presb. Y. P. S. C. E., for use Mrs. Edward Riggs, 25; New York, Friend, per the Misses Leitch, for Land-a-hand Fund, Ceylon, 20; Tompkinsville, Mrs. Isabel C. Barrows, for use of Mrs. F. A. Fensham, 3; Youngstown, Mrs. James Anderson, for Ponasang Hospital, 6; ——, Friend, for Storrs Memorial Hospital, 1, 55 00

NEW JERSEY. — East Orange, Y. P. S. C. E., for native preacher, care Dr. W. S. Dodd, 10; Orange Valley, Woman's Mis. Soc., "The Annie Vail Johnson Memorial," for native pastor, care Rev. J. P. Jones, 50, 60 00

DISTRICT OF COLUMBIA. — Washington, Jessie McL. Watson, for scholarship, care Rev. H. K. Wingate, 30 80

TENNESSEE. — La Follette, 1st Cong. Sab. sch., for pupil, care the Misses Bement, 3 28

FLORIDA. — Parker, Della G. Washburn, for Storrs Memorial Hospital, 1 00

ILLINOIS. — Carmi, Presb. Sab. sch. Primary class, for use of Miss Hattie Clark, 2; Charleston, Dr. N. C. Iknayan, for pupil, care Rev. J. L. Fowle, 65; Chicago, Mrs. C. L. Goodenough, for work, Zulu Mission, 37.50; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Payson, Rev. D. B. Eells, for native preacher, care Rev. R. Winsor, 25, and for Storrs Memorial Hospital, care Dr. H. N. Kinnear, 5, 135 50

OHIO. — Oberlin, "One interested," for work care Miss B. B. Noyes, 50; Youngstown, Welsh Cong. ch. for work care Rev. J. P. Jones, 25, 75 00

Correction. — In September *Herald*, Cong. ch., *Erhart*, 35; should read *York*.

MICHIGAN. — Ann Arbor, Wm. Biggs, for work, care Rev. J. H. Dickson, 25; Bridgman, Y. P. S. C. E., for pupil, care Rev. L. O. Lee, 6.25; Detroit, 1st. Cong. ch., for special use Rev. J. H. Dickson, 25.09; do., Mrs. Helen M. Clark, for work, care Rev. F. M. Chapin, 5; Grand Rapids, Park Cong. Sab. sch., 12.50 and Y. P. S. C. E., 7.50; do., South Y. P. S. C. E., 7.50; do., Plainfield-av. do., 7; do., Parker Memorial, do., 1.50; East church, do., 1, all for work in Smyrna; Joppa, Cong ch. and Sab. sch., for pupil, care Miss Ruth M. Bushnell, 10; Moline, Almon Gilbert, for Storrs Memorial Hospital, 5, 112 34

MINNESOTA. — Minneapolis, 1st Cong. Sab. sch., Boys' Class, for pupils, care Rev. H. K. Wingate, 15; do., Walter N. Carroll, for Hospital work, care Dr. H. N. Kinnear, 5, 20 00

CALIFORNIA. — Glendale, Rev. W. P. Hardy, for native pastor, Madura, 25; San Felipe, Y. P. S. C. E., for Bible reader, care Rev. J. C. Perkins, 30, 55 00

WASHINGTON. — Odessa, German churches (Pilgrim, Hoffnungsberg, Zion and Friedensfeld), for work, care Rev. G. E. Albrecht, 80; Pilgrim Sab. sch., for do., 8, 88 00

OREGON. — Portland, 1st Cong. ch. La. Mis. Soc., Mr. and Mrs. D. D. Clarke, for work, care Rev. J. H. Dickson, 20; The Dalles, Cong. ch., for do., 5, 25 00

CANADA. — Hamilton (Ontario), C. Unsworth, for school, care Rev. G. G. Brown, 75; Montreal, D. W. Ross, for work, care Rev. W. A. Farnsworth, 50, 125 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For work, care Rev. J. H. House,	50 00	
For work, care Miss C. Shattuck,	2 00	
For use of Miss A. Abbott,	25 00	
For use of Rev. E. Fairbank,	20 00	
For use in Capron Hall,	48 17	—145 17

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer.*

For student, care Miss E. M. Chambers,	10 00	
For use Miss M. M. Foote,	1 00	
For work, care Miss A. Abbott,	5 00	
For school building, care Miss E. M. Chambers,	2 00	
For Aintab College,	60 00	
For native teacher, care Rev. and Mrs. E. Fairbank,	40 00	—118 00

FROM INCOME ANATOLIA COLLEGE ENDOWMENT.

Blank Memorial Fund, for scholarship,	39 00
	2,189 38
Donations received in October,	58,092 54
Legacies received in October,	1,298 15
	59,390 69

Total from September 1 to October 31, 1902, Donations, $72,036.99; Legacies, $3,387.07 = $75,424.06.

ADVANCE WORK, MICRONESIA.

MASSACHUSETTS. — Boston, through Woman's Board of Missions, 613.50; East Northfield, Mrs. F. B. Caldwell, 2; Greenfield, Frances Osgood, 20,	635 50
CONNECTICUT. — Shelton, Mrs. S. E. M. Brewster,	20 00
NEW YORK. — Sayville, John S. Homan,	5 00
NEW JERSEY. — Bound Brook, Cong. ch.	50 00
	710 50

ABBOTT FUND.

MASSACHUSETTS. — Petersham, Anna S. Dawes, 140; do., Elizabeth B. Dawes, 20,	160 00

TWENTIETH CENTURY FUND.

MAINE. — Portland, F. B. Southworth,	60 00
MASSACHUSETTS. — Boston, Rev. Asher Anderson, 10; Northbridge Centre, Friend, 100,	110 00
RHODE ISLAND. — Providence, Central Cong. ch.	100 00
CONNECTICUT. — Meriden, Mrs. E. A. Boardman, 5; do., Emma Savage, 5,	10 00
OHIO. — Marietta, W. W. Mills,	166 66
	446 66
Previously acknowledged,	94,142 77
	94,589 43

For Young People.

CHILDREN'S NAMES IN JAPAN.

BY REV. J. H. DE FOREST, D.D., SENDAI.

WHAT a delightful study it is to hunt up the reasons that led parents to give such names to their children! It is a great event — the naming of a boy or girl out here. And it is a great honor when a high official bestows a name on some one's baby. The first baby born of foreign parents in Sendai was honored at once by the Governor's sending the name, *Tamura* (Rice-field Village), which the parents accepted, though they rather submerged it by making it the middle name.

All parents want a prosperous life for their children, and so the name *Yoshi* (Lucky) occurs by the thousand. Strange events at the time of birth often determine what the child shall be called. For example, one of Japan's great men who recently died was called *Ryu-ba* (Dragon-horse), because, as his biographer narrates, his mother dreamed that a golden dragon came up from the earth, and his father dreamed that a golden horse came down from heaven. But higher critics knock such beautiful stories in the head by suggesting that the story was made up after the man became famous. Still our sainted Neesima really got his baby name from the exclamation of joy that escaped from his father's lips when the birth of a son was announced. *Shimeta!* (We've done it!) So while Neesima played about Yedo he was Shimeta!

The order of birth often controls the names of both boys and girls. *Ichi* (Number One) is combined with Tarō for boys. But for girls the pretty honorific, O, precedes, making *Oichi*. *Ni* means Number Two, but never is used of girls, for that would make *Oni*, which means the devil. I know a young man with both numbers for his name — *Ichi-ni*. His parents must have hoped he would be equal to two children and so clapped two numbers on their baby. Indeed, sometimes a baby is loaded with figures. Neesima's *Shimeta* can be read 7-5-3, all odd numbers and immensely lucky. I heard of one child named 99, which number of course does not mean that he had 98 brothers and sisters, but that 99 is almost a perfect number, even better than 100, which being perfect allows no room for improvement.

Animals and flowers play an important part in children's names, boys being tigers, bears, but never foxes; while girls are plums, chrysanthemums, and so forth. Once in a while you meet a girl named Miss Dog, Miss Cow or Miss Deer. That last name wouldn't be bad, only the deer is unfortunately a part of the word that means fool, and nobody likes it. I know a

man who had that deer fastened onto him, but he so disliked it that he had the courts alter it to *Righteous Way*. Even the Imperial family contains specimens of animal names. It is said that when the consort of Emperor Yomei (574 A.D.) went to inspect the various departments of the palace, she suddenly gave birth to a son at the entrance of the stables. So she called him *Umaya-do* (Stable-door). Later on he was renamed *Eight Ears*, as he was so wise that he could understand eight persons all speaking at once. And at last he became *Shotoku* (Wise and Virtuous) on account of his being a prince of extraordinary cleverness and benevolence.

She is not a child, but I must not omit the case of a lady who recently received a new name directly from the Emperor. She is a writer of Japanese poetry, and is so gifted that she was taken to the palace and presented to the Emperor, who gave her a subject on which to write a verse. She did it in a moment and so pleased his Majesty that he bestowed upon her the

name *Uta* (Poem). And that is the way it appears now in the newspapers—Miss Shimoda Uta.

History and landscapes and mythology have a decisive influence in names. Riding in the cars one day I asked a fellow passenger the names of his three happy little girls, and was astonished at the intricate processes by which he had fixed their names. The eldest was *Matsu*, which means Pine. As the pine is one of the emblems of long life I thought it very suitable. But he went on to explain that she was born the 18th of Meiji, 8th month, 4th day, and he had got all those figures in her name of *Matsu*. Even you children of the United States can understand it easily. 18 is

represented by 十 and 八, the numerals for 10 and 8, and when these two figures are put together thus 木, it means tree. Now to turn it into a *pine* tree two more things must be added, 八 and 厶, which are the signs for 8 and 4, and when added to the character for tree makes this 松, the character for pine tree!

But his second daughter's name beats this. She was born in the Dragon year, and the father wanted such a lucky year represented in the name. But *Tatsu* (Dragon) isn't a nice name for a nice little girl, and so he wrote it *Ta* (Rice-field) and *Tsu* (Crane), and thus our little dragon baby became Miss Rice-field Crane, while the dragon was fully satisfied, since the pronunciation of the name is just the same. The third name was a more

simple affair, for the father's ingenuity being evidently exhausted, he contented himself by calling her *Waka* (Young), which is the first half of the name of the city in which she was born, *Waka-matsu* (Young Pine).

This reminds me of the name of a beautiful little girl who threw me a kiss the other day and said in English "Good-bye." It's *Hama*. Don't you recognize it? Well, your geography will tell you the name of Japan's greatest port, *Yokohama*. The little one was born far away from the ancestral home, and the event was permanently recorded by giving her the last half of that city's name.

But what will interest many of you the most is the way in which Christian parents are coming to name their children. They care little for the Bible

names or other Western names, but they adapt some Christian thought and evolve some very neat names. Here are a few examples: — A father whose faith had received a new impulse at the time of his daughter's birth, commemorated it by giving her the name *Nobu* (Faith). Another father, on the birth of a daughter, opened his Bible, resolving that the first word that caught his eye should suggest her name. It was "This branch" (*Sono eda*), which he contracted into the pretty name, *Sonoe*. Another Christian called his girl *Toshi* (Wise), because he had been impressed with the verse, "Wise as a serpent." An evangelist was wonderfully moved by Christ's teaching of eternal life, and so called his child "*Chiyo*" (Thousand ages). A pastor was asked to suggest a name for the boy of one of his parishioners, and he

said, "Call him *Tatsu-o* (Stand fast), that he may stand firm in the faith all his life." One more father named his daughter *Ai* (Love), for the story of God's love has sunk deep into his heart and life.

This way of taking a Christian thought for a name is far better than to adopt such names as John, Paul, Mary, and Elizabeth, which would mean very little even to the Christians. But sometimes the result is ridiculous, as when a father named his boy *Fuiji* (Not expected time). "How did you get such a name?" I asked. "O, he was born before we expected him, and I had just read in the Bible — 'In an hour when ye think not the Son of Man will come.' So we call him *Fu-i-ji*." That was too bad indeed, to fasten

such a name on the lad, but it seemed all right to the father who is a splendid Christian, in spite of his being also a high official.

Thus these names teach us much of the habits of thought and customs of the family, and we see that with the incoming of the loving religion of Christ the coarser names tend to fall away, and beautiful old names gather a new and deeper meaning, so that from names alone one can trace a new moral movement in the family life of Japan. God bless all these jolly, happy, nice children, and make them all children of the Great Father.

The cuts of Japanese children in this article are from photographs forwarded by Dr. De Forest.

MINUTES OF THE ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Ninety-third Annual Meeting in the First Congregational Church, Oberlin, Ohio, Tuesday, October 14, 1902, at 3 P.M.

CORPORATE MEMBERS PRESENT.

Maine.

Smith Baker, D.D., Portland.

Vermont.

Rev. Henry Fairbanks, PH.D., St. Johnsbury.

Massachusetts.

A. Lyman Williston, Northampton.
Elnathan E. Strong, D.D., Auburndale.
Albert H. Plumb, D.D., Boston Highlands.
Judson Smith, D.D., Boston.
Samuel B. Capen, LL.D., Boston.
Hon. William P. Ellison, Newton.
G. Henry Whitcomb, Worcester.
Hon. J. M. W. Hall, Cambridge.
Rev. John R. Thurston, Whitinsville.
Charles H. Daniels, D.D., Newton.
William H. Davis, D.D., Newton.
Elijah Horr, D D., Malden.
James L. Barton, D.D., Newton Centre.
John E. Bradley, LL.D., Randolph.
Charles A. Hopkins, Brookline.
Edward F. Morris, Monson.
William F. Whittemore, Boston.
Frank H. Wiggin, Boston.
Rev. Frank L. Goodspeed, PH.D., Springfield.
Asher Anderson, D.D., Cambridge.
Rev. Edward C. Ewing, Roxbury.
Charles E. Swett, Winchester.
James G. Buttrick, Lowell.
Hon. Samuel C. Darling, Somerville.
Rev. Albert F. Pierce, Campello.
H. H. Proctor, Boston.
Rev. William R. Campbell, Roxbury.
Rev. Franke A. Warfield,
Rev. Robert M. Woods, Hatfield.
George E. Keith, Campello.
Rev. Edward M. Noyes, Newton Centre.

Rhode Island.

Wallace Nutting, D.D., Providence.

Connecticut.

Azel W. Hazen, D.D., Middletown.
James W. Cooper, D.D., New Britain.
Lewellyn Pratt, D.D., Norwich.
Waterman R. Burnham, Norwich.
John H. Perry, Southport.
William W. McLane, D.D., New Haven.
Edward W. Marsh, Bridgeport.
Rev. William H. Woodwell, Hampton.
Prof. Arthur L. Gillett, Hartford.
Rev. Everett E. Lewis, Haddam.

New York.

Edward N. Packard, D.D., Syracuse.
Henry A. Stimson, D.D , New York City.
William E. Park, D.D., Gloversville.
Charles C. Creegan, D.D., New York City.
Franklin S. Fitch, D.D., Buffalo.
Edward P. Ingersoll, D.D., Brooklyn.
Guilford Dudley, Poughkeepsie.
Dyer D. Holmes, New York City.
Rev. Calvin B. Moody, Syracuse.
Elliot C. Hall, Jamestown.
Newell D. Hillis, D.D., Brooklyn.

New Jersey.

William Hayes Ward, D.D., Newark.
Rev. Harlan P. Beach, Montclair.

Ohio.

Charles F. Thwing, D.D., Cleveland.
Casper W. Hiatt, D.D., Cleveland.
Henry M. Tenney, D.D., Oberlin.
Joseph C. Noyes, Cincinnati.
Rev. Charles S. Mills, Cleveland.
Lucius F. Mellen, Cleveland.
William W. Mills, Marietta.

Illinois.

Eliphalet W. Blatchford, Chicago.
Moses Smith, D.D., Chicago.
Charles H. Case, Chicago.
William H. Rice, Evanston.
Rev. Edward M. Williams, Chicago.
G. S. F. Savage, D.D., Chicago.
E. F. Williams, D.D., Chicago.
Edward H. Pitkin, Oak Park.
Rev. A. N. Hitchcock, PH.D., Oak Park.
Jean F. Loba, D.D., Evanston.

David Fales, Lake Forest.
Rev. Willard B. Thorp, Chicago.
Thomas McClelland, D.D., Galesburg.
Mrs. Mary P. H. Leake, Chicago.
J. H. George, D.D., Chicago.
Thomas C. MacMillan, Chicago.

Michigan.

James B. Angell, LL.D., Ann Arbor.
William H. Warren, D.D., Lansing.
George Parsons, Watervliet.
Nehemiah Boynton, D.D., Detroit.
Willard G. Sperry, D.D., Olivet.
E. F. Grabill, Greenville.
Rev. William H. Pound, Lansing.

Wisconsin.

George R. Leavitt, D.D., Beloit.
John M. Whitehead, Janesville.
Orrin H. Ingram, Eau Claire.

Minnesota.

James W. Strong, D.D., Northfield.
George H. Rust, Minneapolis.
George R. Merrill, D.D., Minneapolis.
William H. Laird, Winona.
Miss Margaret J. Evans, Northfield.
Cyrus Northrop, LL.D., Minneapolis.
Lowell E. Jepson, Minneapolis.

Iowa.

Dan F. Bradley, D.D., Grinnell.
Hon. S. F. Smith, Davenport.
Rev. William A. Hobbs, Traer.
E. S. Miller, Des Moines.
Rev. Frank N. White, Sioux City.
Rev. J. E. Snowden, Cedar Falls.

Missouri.

Michael Burnham, D.D., St. Louis.
President Homer T. Fuller, Springfield.
Cornelius H. Patton, D.D., St. Louis.

Nebraska.

Motier A. Bullock, D.D., Lincoln.

Colorado.

James B. Gregg, D.D., Colorado Springs.

MALE HONORARY MEMBERS PRESENT.

New Hampshire.

Rev. F. G. Clark, Plymouth.

Vermont.

Rev. George F. Chapin, Saxton's River.

Massachusetts.

Rev. E. H. Rudd, Dedham.
Rev. J. H. Laird, Hinsdale.
Francis O. Winslow, Norwood.

Connecticut.

Rev. H. D. Williams, South Britain.
Rev. N. M. Calhoun, Winsted.

New York.

Rev. J. A. Fisher, Brooklyn.
Rev. A. L. Grein, Buffalo.
Rev. S. B. Sherrill, Clifton Springs.
Rev. L. O. Partridge, Lisbon Center.

New Jersey.

Luther D. Wishard, Montclair.

Ohio.

Rev. John J. Shingler, Berea.
Rev. J. S. Upton, Brecksville.
Rev. Charles W. Riggs, Canfield.
Rev. J. P. Williams, Elida.
Rev. T. D. Phillips, Chardon.
Rev. D. M. Pratt, Cincinnati.
Rev. Wm. Jones, Cleveland.
Henry A. Schauffler, D.D., Cleveland.
Rev. M. L. Berger, Cleveland.
Justus L. Cozad, Cleveland.
Rev. J. C. Treat, Greenough.
Rev. L. J. Luethi, Jefferson.
J. W. Bradshaw, D D., Oberlin.
A. H. Currier, D.D., Oberlin.
Rev. A. B. Allen, Oberlin.
C. N. Pond, D.D., Oberlin.
Rev. John T. Gulick, Oberlin.
Rev. W. W. Curtis, Oberlin.
Prof. George W. Andrews, Oberlin.
Gaylord Thomas, Medina.
Rev. P. D. Dodge, Tallmadge.
Rev. Charles Cutler, Tallmadge.
Rev. F. D. Kelsey, Toledo.
Rev. D. A. Evans, Wayland.

Illinois.

N. W. Grover, Chicago.
Rev. Henry Willard, Chicago.
Rev. W. F. McMillen, Chicago.
Sidney Strong, D.D., Oak Park.
Rev. J. E. Bissell, Granville.

Michigan.

Geo. M. Lane, Detroit.
H. E. Baker, Detroit.
C. B. Stowell, Hudson.
Rev. John P. Sanderson, Lansing.
Rev. Wilmot E. Stevens, Portland.
Rev. Carlos H. Hanks, Owosso.

Wisconsin.

Rev. H. A. Miner, Madison.
Judson Titsworth, D D., Milwaukee.

Minnesota.

Rev. James E. McConnell, Northfield.

Iowa.

Rev. C. C. Warner, Monticello.

MISSIONARIES PRESENT.

Rev. Charles N. Ransom, Zulu Mission.
Mr. George B. Cowles, Jr., Zulu Mission.
George A. Wilder, D.D., East Africa.
Mrs. Alice C. Wilder, East Africa.
Rev. Frank W. Read, West Africa.
Miss Ellen M. Stone, European Turkey.
Rev. Americus Fuller, D.D., Central Turkey.
Rev. C. F. Gates, LL.D., Eastern Turkey.
Miss Anna L. Millard, Marathi.
Mrs. Minnie C. Sibley, Marathi.
James E. Tracy, D.D., Madura.
Rev. Willis P. Elwood, Madura.
J. P. Jones, D.D., and wife, Madura.
Rev. George H. Hubbard, Foochow.
Miss Luella Miner, North China.
Chauncey Goodrich, D.D., North China.
Mrs. Sarah B. Goodrich, North China.
Mrs. Cyrus A. Clark, Japan.
Rev. Enoch F. Bell, and wife, Japan.

President Capen took the chair, and devotional services were conducted by Rev. S. C. Bushnell, of Massachusetts.

Prof. H. C. King, of Oberlin Theological Seminary, delivered an address of welcome on the part of the churches and people of Oberlin, and the President responded.

The Minutes of the last meeting were read.

The following Committee was appointed by the President: —

Committee on Nominations. — W. R. Burnham, Esq., Rev. W. E. Park, D.D., Rev. M. Burnham, D.D., Hon. T. C. MacMillan, Rev. W. R. Campbell, John M. Whitehead, Esq., Rev. Wallace Nutting, D.D.

The following Committees were nominated by the President and duly elected: —

Business Committee. — Pres. James B. Angell, LL.D., Rev. Henry Fairbanks, PH.D., F. O. Winslow, Esq., Rev. James B. Gregg, D.D., W. W. Mills, Esq.

Committee of Arrangements. — Rev. J. W. Bradshaw, D.D., Prof. A. S. Root, Rev. A. T. Swing, D.D., E. P. Johnson, Esq., F. F. Jewett, Esq., H. G. Husted. Esq.

Secretary Daniels offered in behalf of the Prudential Committee the following resolution, which was referred to the Business Committee: —

Resolved, That authority be given the Prudential Committee, if it be found expedient, to transfer the Micronesian Mission (except Guam) to other foreign missionary societies, presumably German or English, with which they may be able to make satisfactory arrangements.

Secretary Daniels presented the report of the Prudential Committee on the Home Department.

Mr. Harry W. Hicks, the new Assistant Secretary, was presented by the President, and made an address.

Prayer was offered by Rev. M. Burnham, D.D.

Treasurer Frank H. Wiggin presented the report of the financial affairs of the Board, with the certificate of the auditors.

Rev. W. H. Davis, D.D., made an address on "A Foreword from the Prudential Committee."

Adjournment was taken to 7 P.M., after benediction by Rev. A. W. Hazen, D.D.

The President took the chair at 7 o'clock.

Devotional exercises were conducted by E. W. Blatchford, Esq.

The sermon was preached by Rev. Newell Dwight Hillis, D.D., on the texts, Matthew xiii : 33, "The Kingdom of heaven is like unto leaven," and Mark vii : 24, "But He could not be hid."

A hymn was sung, and the benediction was offered by Rev. J. W. Strong, D.D., and adjournment taken to 8.30 A.M.

WEDNESDAY MORNING.

The President took the chair at 8.30 o'clock. Prayer was offered by Rev. Smith Baker, D.D. A hymn was sung.

The Minutes were read.

Addresses were made by Miss Miner, of Peking, and President Americus Fuller, D.D., of Aintab.

The report of the Coöperating Committee of the Middle District was presented by Mr. Dyer B. Holmes.

The report of the Coöperating Committee of the Interior District was presented by Rev. W. B. Thorp.

Secretary Smith, in behalf of the Prudential Committee, presented the Annual Survey of the Missions of the Board.

Prayer was offered by Rev. E. M. Williams, D.D. A hymn was sung.

The Committee on Nominations through its chairman, W. R. Burnham, Esq., reported the following Committees, and they were appointed : —

Committee on Missions in Secretary Smith's Department. — Prof. Frank K. Sanders, D.D., Rev. Sydney Strong, D.D., W. F. Whittemore, Esq., Rev. G. E. Hall, D.D., Rev. Chauncey Goodrich, D.D.

Committee on Missions in Secretary Barton's Department. — Pres. A. T. Perry, D.D., Rev. W. H. Warren, Rev. E. M. Noyes, Dr. W. A. Hemmingway, George H. Rust, Esq.

Committee on Treasurer's Report. — H. H. Proctor, Esq., Edward F. Morris, Esq., Herbert J. Wells, Esq., Hon. O. V. Coffin, O. H. Ingram, Esq.

Committee to Nominate Officers. — Pres. Cyrus Northrup, LL.D., Rev. Henry Fairbanks, PH.D., Pres. D. F. Bradley, D.D., A. L. Williston, Esq., Prof. A. L. Gillett, Charles H. Case, Esq., H. Clark Ford, Esq.

Committee on Home Department. — Rev. Willard B. Thorp, Pres. Homer T. Fuller, Dyer B. Holmes, Esq., Rev. H. P. Schauffler, W. H. Laird, Esq.

Notice was given by J. M. W. Hall, Esq., of a resolution to be introduced to-morrow to repeal the vote of 1893, limiting the tenure of office of the members of the Prudential Committee.

Addresses were made by Rev. Chauncey Goodrich, D.D., of China, Mr. Geo. B. Cowles, of the Zulu Mission, Rev. J. P. Jones, D.D., of India, and Rev. Geo. H. Hubbard, of Foochow.

A letter was read from Rev. J. D. Jones, of Bournemouth, England, now in Canada, conveying the salutations of the London Missionary Society and the expression of their eager readiness to coöperate with the Board in its work, particularly in China. On motion of E. W. Blatchford, Esq., acknowledgment was made of the letter, with thanks for it, which action Mr. Blatchford was asked to communicate to Mr. Jones.

Rev. E. P. Ingersoll, D.D., Secretary of the American Bible Society, spoke upon the work of that Society in coöperation with the Board.

After the benediction by Rev. G. S. F. Savage, D.D., adjournment was taken to 2 P.M.

WEDNESDAY AFTERNOON.

The President took the chair at 2 P.M. Prayer was offered by Rev. C. W. Carroll.

The report of the Committee on the Forward Movement was presented by Mr. E. H. Pitkin. Remarks were made by Mr. L. D. Wishard, Rev. Sydney Strong, D.D., Rev. N. D. Hillis, D.D., Hon. T. C. MacMillan, Rev. Lewellyn Pratt, D.D., Rev. Charles S. Mills, D.D.

Rev. C. S. Mills, D.D., presented the following resolutions, which were referred to the Business Committee; and they were subsequently adopted.

WHEREAS, The work of the Advisory Committee of the Forward Movement in the past three and a half years, as shown by its report, submitted today, gives abundant assurance of the great value to the Board of the methods, financial and educational, which the Committee has employed, therefore,

Resolved, 1. That we express to the members of the Advisory Committee of the Forward Movement, to Mr. Luther D. Wishard and Mr. Benjamin C. Marsh, our hearty appreciation of their earnest and efficient labors.

2. That we tender to all who by their liberal gifts have made the work of the Committee possible, our most sincere gratitude.

3. That, in accordance with the request of the Committee, we discontinue the Forward Movement as a distinct department conducted by an independent committee, and transfer its work to the Prudential Committee.

4. That we declare our confidence that the simplest way to the generous support of our missionary enterprises lies in a larger intelligence on the part of the churches, and that a campaign of education such as the Committee has inaugurated, to supplement and enlarge the work done through other agencies of the Board, is sure to produce abundant fruit and should be vigorously prosecuted.

5. That we express our conviction of the value and efficiency of the plan of assigning to churches and individuals the support of individual missionaries, or specific mission work, and our desire that it should be the policy of the Board to maintain and extend the plan as far as possible.

6. That we call on the Prudential Committee to provide definitely such addition to the working force of the Board, or such readjustment of the work of those now employed, as shall in its judgment best conserve the results already secured and develop the same policy as far as the future may permit.

Prayer was offered by Rev. C. W. Hyatt, D.D.

The Committee on Nominations reported the following committee, which was appointed: —

Committee on Place and Preacher. — Rev. Lewellyn Pratt, D.D., Rev. James B. Gregg, D.D., Rev. Frank L. Goodspeed, D.D., Rev. Frank S. Fitch, D.D., Hon. S. F. Smith.

Secretary Barton read a paper from the Prudential Committee on "Untabulated Resources."

Addresses were made by Rev. H. P. Beach, District Secretary C. C. Creegan, and District Secretary A. N. Hitchcock.

After benediction by Rev. A. F. Pierce, adjournment was taken to 7 P.M.

WEDNESDAY EVENING.

The President took the chair at 7 o'clock.

Devotional services were conducted by Rev. Geo. R. Merrill, D.D.

Addresses were made by Secretary Barton and the other members of the Deputation to India, W. F. Whittemore, Esq., and Rev. J. F. Loba, D.D.

After the benediction by Rev. Asher Anderson, D.D., adjournment was taken to 9 A.M.

THURSDAY MORNING.

The President took the chair at 9 o'clock. Devotional exercises were conducted by Rev. Sydney Strong, D.D.

The Minutes were read.

The report of the Committee on the missions in Secretary Barton's Department was read by Pres. A. T. Perry, D.D., who also made an address.

Addresses were made by Rev. John Howland, of Mexico, Rev. C. F. Gates, LL.D., of Turkey, Rev. J. E. Tracy, D.D., of India. Prayer was offered by Mr. L. D. Wishard, and the report was accepted.

The report of the Committee on the missions in Secretary Smith's Department was read by Prof. Frank K. Sanders, D.D., who also made an address.

Addresses were made by Rev. C. N. Ransom, of the Zulu Mission, Rev. Frank W. Read, of West Africa, Rev. George A. Wilder, D.D., of East Africa, and the report was accepted.

The report of the Committee on the Home Department was presented by Rev. Willard B. Thorp, who made an address, and the report was accepted.

The report of the Committee on the Treasurer's Report was ordered to be placed on file.

After the benediction by Rev. E. F. Williams, D.D., adjournment was taken to 3.30 P.M.

THURSDAY AFTERNOON.

At 2 o'clock the Board united with the churches of Oberlin in the Second Congregational Church in the celebration of the Lord's Supper.

The President took the chair at 3.30 o'clock.

Prayer was offered by Rev. A. A. Berle, D.D.

The President nominated the following Committee on New Members: Rev. F. T. Bayley, D.D., David Fales, Esq., W. W. Mills, Esq., of the old Committee; and Rev. W. V. W. Davis, D.D., Rev. Smith Baker, D.D., John F. Anderson, Jr., Esq., Rev. Cyrus Richardson, D.D., and they were elected.

Excuses were presented from the following absent Corporate Members: A. W. Ackerman, George C. Adams, Joseph Anderson, J. F. Anderson, F. D. Ayer, E. H. Baker, F. W. Baldwin, W. G. Ballentine, E. C. Barnard, F. T. Bayley, D. N. Beach, D. C. Bell, A. W. Benedict, John C. Berry, James W. Bixler, Howard S. Bliss, Henry Blodget, G. N. Boardman, Thomas J. Borden, A. H. Bradford, David J. Brewer, C. R. Brown, Elisha R. Brown, Joseph E. Brown, E. R. Burpee, George B. Burrall, David N. Camp, Franklin Carter, E. W. Chapin, F. S. Child, T. Eaton Clapp, DeWitt S. Clark, F. E. Clark, L. H. Cobb, O. V. Coffin, Robert Coit, S. V. Cole, Mrs. Joseph Cook, Richard Cordley, W. Murray Crane, J. D. Cutter, John G. Davenport, W. V. W. Davis, W. F. Day, C. H. Dickinson, N. P. Dodge, A. E. Dunning, Edward D. Eaton, T. C. Edwards, Ralph Emerson, W. H. Fenn, W. P. Fisher, E. P. Flint, F. Fosdick, Walter Frear, A. L. Frisbee, Merrill E. Gates. W. W. Gist, John M. Gould, Lewis Gregory, William Elliot Griffis, George E. Hall, R. T. Hall, L. H. Hallock, Mrs. Mary C. Hardin, George Harris, Burdett Hart, F. S. Hatch, Caroline Hazard, R. G. Hazard, S. E. Herrick, E. Y. Hincks, C. Holcombe, Henry Hopkins, F. E. Hopkins, S. M. Howe, Henry L. Hubbell, S. J. Humphrey, C. A. Hull, Lewis A. Hyde, George H. Ide, D. Willis James, C. E. Jefferson, J. L. Jenkins, J. G. Johnson, Peter C. Jones, Grace N. Kimball, J. D. Kings-

bury, Arthur Little, George E. Lovejoy, A. J. Lyman, Payson W. Lyman, J. H. Lyon, F. B. Makepeace, R. R. Meredith, E. H. Merrell, J. G. Merrill, Philip W. Moen, George Mooar, E. C. Moore, H. M. Moore, Galen C. Moses, W. H. Nichols, F. A. Noble, C. W. Osgood, Mrs. George H. Palmer, A. H. Pearson, S. L. B. Penrose, George F. Pentecost, George W. Phillips, W. L. Phillips, W. B. Plunkett, E. A. Reed, C. H. Richards, W. A. Robinson, L. S. Rowland, Frank Russell, Willard Scott, Doremus Scudder, J. H. Selden, S. B. Shapleigh, N. Shipman, E. C. Smyth, C. M. Southgate, R. H. Stearns, Ezra A. Stevens, George P. Stevens, George E. Street, W. S. Stuart, J. W. Sturtevant, Elijah Swift, G. M. Sykes, E. S. Tead, G. A. Tewksbury, A. R. Thain, C. F. Thompson, Thomas Todd, Elbridge Torrey, John E. Tuttle, Joseph H. Twichell, E. G. Updike, Samuel Usher, S. H. Virgin, E. M. Vittum, James G. Vose, L. C. Warner, L. D. Warner, J. H. Washburn, George L. Weed, Arthur H. Wellman, J. W. Wellman, Herbert J. Wells, Thomas Weston, Edward Whitin, Edward P. Wilcox, William E. Wolcott, C. D. Wood, F. P. Woodbury, G. M. Woodruff.

Rev. J. W. Cooper, D.D., presented the report of the Committee on New Corporate Members, announcing the death of Henry S. Lee, Esq., Rev. G. R. W. Scott, D.D., Rev. S. L. Blake, D.D., Hon. Lorin A. Cooke, Rowland Swift, Esq., Z. Styles Ely, Esq., Rev. James H. Fairchild, D.D., Pres. J. H. Barrows, D.D., Thomas D. Robertson, Esq., and Rev. Augustus G. Upton; and the declination of his election by George W. Cable, Esq., and also that the following memberships have lapsed under the rule, from failure to send excuses for absence, namely, W. A. Slater, Esq., Dr. W. H. Thomson, Rev. R. G. Hutchins, D.D., Rev. John E. Todd, D.D.

They also nominated the following new members, and they were elected by ballot, after the acceptance of the report: Herbert A. Wilder, Esq., of Newton, Pres. L. Clark Seelye, of Northampton, Rev. Samuel L. Loomis, of Boston, Massachusetts; Charles R. Burt, Esq., of Hartford, Prof. Frank K. Sanders, of New Haven, Rev. Frank D. Sargent, of Putnam, Rev. William H. Holman, of Southport, Connecticut; Rev. Harry P. Dewey, of Brooklyn, Rev. N. McGee Waters, of Binghampton, New York; Hon. J. Tyler Greer, of Toledo, Prof. Henry C. King, of Oberlin, Rev. John R. Nichols, of Marietta, Ohio; Rev. Sydney Strong, D.D., of Oak Park, Illinois; Rev. Lucien H. Frary, of Pomona, California; Rev. Edward L. Smith, of Seattle, Washington.

Rev. Henry Fairbanks, PH.D., presented as the report of the Committee on Nomination of Officers the following list, and they were elected by ballot: —

President.

Samuel B. Capen, LL.D.

Vice-President.

Henry Hopkins, D.D.

Corresponding Secretaries.

Judson Smith, D.D.
Charles H. Daniels, D.D.
James L. Barton, D.D.

Treasurer.

Frank H. Wiggin, Esq.

Editorial Secretary.

Elnathan E. Strong, D.D.

Recording Secretary.

Henry A. Stimson, D.D.

Assistant Recording Secretary.

Edward N. Packard, D.D.

Auditors.

Edwin H. Baker, Esq.
Hon. Henry E. Cobb.
Hon. William B. Plunkett.

Prudential Committee, for three years.

G. Henry Whitcomb, Esq.
J. M. W. Hall, Esq.
Samuel C. Darling, Esq.
Edward C. Moore, D.D.

The following resolution was offered by Rev. C. S. Mills, D.D., and adopted: —

Resolved, That in the letter sent by the Home Secretary to the registrars of the State Associations, attention shall be called to the rule that by the charter of the Board, not less than one-third of the Corporate Members shall be laymen; that the nominations should conform to this rule; and that when but one vacancy is to be filled, two names should be submitted, one layman and one clergyman.

President Angell from the Business Committee reported the following resolution: —

Resolved, That authority be given to the Prudential Committee, if it be found expedient, to transfer the Micronesian Missions (except Guam) to other Missionary Societies preferably German or English, if suitable arrangements can be made.

It was adopted, after remarks by Hon. W. P. Ellison.

Rev. N. Boynton, D.D., of the Committee on Revision of By-Laws, appointed last year, reported, offering the following resolution, which was adopted after the acceptance of the report: —

Resolved, That the Prudential Committee are requested to take suitable action to obtain from the Legislature of Massachusetts an amendment to its charter, authorizing the corporation to define and limit the terms of office of its members, their qualifications, and the method of their election.

Judge J. H. Perry offered the following resolution, which was adopted: —

Resolved, That a committee of five, of which the President shall be one, be appointed by him, to be known as the Committee of Conference, charged with the duty of conferring with the representatives of the other five Missionary Societies of the Congregational churches in all matters in which conferences may be desired between them, and especially to consider with them the advisability of adopting a common plan of membership for all six societies and if thought advisable to formulate such a plan and report the same to the next annual meeting.

Mr. E. H. Pitkin offered the following resolution, which was adopted: —

Resolved, That, inasmuch as the Forward Movement Committee have now handed over the work to the Prudential Committee which was committed to them by the Board, therefore the Prudential Committee be authorized to provide for the deficiency in Foreign Missionary budget for the past year of about $2,500.

Hon. J. M. W. Hall offered a resolution to repeal the By-law adopted in 1893, making members of the Prudential Committee ineligible for reëlection for one year after three full terms of service.

After discussion the resolution was not adopted.

Adjournment was taken until 7 P.M.

THURSDAY EVENING.

Mr. E. W. Blatchford was called to the chair at 7 o'clock.

Prof. E. I. Bosworth conducted devotional services.

Addresses were made by Mr. John R. Mott, Secretary of the Executive Committee of the Students' Volunteer Movement, President Capen, and Miss Ellen M. Stone.

After prayer by Rev. C. H. Patton, D.D., adjournment was taken to 9 A.M.

FRIDAY MORNING.

The President took the chair at 9 o'clock.

Devotional services were conducted by Rev. J. W. Fifield, D.D.

The Minutes were read.

Mr. D. B. Holmes, for the Committee on the Home Department, asked permission to add to their report already accepted, the following resolution. Permission was voted and the resolution adopted: —

Resolved, That a committee of five be appointed by the President, to which committee shall be referred the recommendation of the National Council for the appointment of all salaried officers of the Board by the Prudential Committee; this committee to report at the next meeting of the Board.

The President appointed the committee as follows: Rev. Lewellyn Pratt, D.D., of Connecticut, Thomas Weston, Esq., of Massachusetts, W. W. Mills, Esq., of Ohio, Rev. Harry P. Dewey, D.D., of New York, Rev. C. H. Patton, D.D., of Missouri.

The President nominated the following committee under Judge Perry's resolution for conference with other missionary societies, and it was appointed: Samuel B. Capen, Esq., of Massachusetts, Rev. C. S. Mills, D.D., of Ohio, Pres. E. D. Eaton, D.D., of Wisconsin, Prof. A. L. Gillett, of Connecticut, H. J. Wells, Esq., of Rhode Island.

Rev. Lewellyn Pratt, D.D., of the Committee on Place and Preacher, reported, nominating President W. G. Sperry, D.D., of Olivet College, as the preacher at the next annual meeting, and Rev. Reuen Thomas, D.D., of Brookline, Mass., as alternate, and they were chosen.

The Committee also recommended that the choice of the place of the next annual meeting be referred to the Prudential Committee with power to select it; and the recommendation was voted.

Addresses were made by Rev. W. P. Elwood, of the Madura Mission, Mrs. Cyrus A. Clark, of the Japan Mission, Rev. George H. Hubbard, of Foochow, Miss Anna L. Millard, of the Marathi Mission, Rev. C. N. Ransom, of the Zulu Mission, and Rev. E. F. Bell, who with his wife is now on the way to Japan.

Prayer was offered by Rev. J. B. Gregg, D.D.

President Angell, from the Business Committee, offered the following resolutions, and they were adopted: —

Resolved, That the thanks of this Board be returned to the Administration Officers of the Board, for their efficient labors during the year; to the Rev. Dr. Hillis, for his sermon, with the request that he allow us to print it; to the *Oberlin News* and other newspapers and to the Associated Press, for their excellent reports of the meeting; to the railroads, for special rates; to the local Business and Entertainment Committees, and to the First and Second Congregational Churches, for the admirable arrangements for our accommodation; to the authorities of Oberlin College, for placing their halls at our service; to the Musical Union and to the choir of the Second Congregational Church, for the choice music which they have furnished; to the households of Oberlin, for their generous hospitality, which has made our visit one of so great pleasure; and to our missionaries, for their inspiring presence and words.

Rev. E. M. Williams, D.D., offered the following resolution, which was adopted, after remarks by Mr. E. W. Blatchford: —

Resolved, That the Assistant Recording Secretary be instructed to send to Rev. Henry D. Porter, D.D., of our Mission in China, now in this country, the expression of the loving sympathy of the Board for his burden of ill health, and rejoicing with him upon the triumphant work of the Master in which he has been permitted to bear so noble a part.

Rev. J. W. Bradshaw, D.D., pastor of the First Church of Oberlin, made an address in behalf of the churches and people of Oberlin.

A response was made by the President.

The Minutes were read and approved.

Prayer was offered by Rev. E. H. Rudd, of Massachusetts.

The hymn, "On the mountain's top appearing," was sung, and the Board adjourned to meet on the second Tuesday in October, 1903, at a place to be chosen by the Prudential Committee.

HENRY A. STIMSON, *Recording Secretary.*
EDWARD N. PACKARD, *Assistant Recording Secretary.*

REPORTS OF COMMITTEES AT THE ANNUAL MEETING.

Committee on the Home Department.

Rev. Willard B. Thorp, Chairman.

THERE has been laid before your committee the report of the Prudential Committee for the Home Department, which embraces the whole great subject of the relations of the Board to its sources of supply in this country.

We congratulate the Board upon the evidences of large wisdom and consecrated labor on the part of its Prudential Committee and executive officers which appear upon every page of this report. It may not be generally realized that a full half day in every week is given by the members of the Prudential Committee to the work of the Board, often at much personal sacrifice. We congratulate the officers upon the successful completion of another year of their great work. It is no small achievement to obtain year by year enough money from the uncertain donations of the churches to finance an enterprise whose yearly budget exceeds $700,000. No better evidence could be afforded of the confidence of the churches in the administration of the Board and in the value of the work, than the fact that this great sum is steadily forthcoming, and that every bill incurred by the American Board in the ninety-two years of its history has been paid.

The report shows that during the past year thirty-seven new missionaries have been sent into the field. We commend the high standard maintained and the care exercised in the selection of those who are to be our missionaries. The support given to the work by the churches will always depend in large measure upon their confidence in the men who are their representatives at the front. A single unworthy or even injudicious missionary whose work may fall under the searchlight of public criticism, may at any moment bring the work of the Board into disrepute. It should be a matter of gratitude and pride that whenever in recent years that searchlight has chanced to rest for a moment upon one of our missionaries, it has cast forth n bold relief before the world such men as William S. Ament and Robert A. Hume, such women as Corinna Shattuck and Ellen M. Stone. It is upon the superior quality of our missionaries as a splendid body of representative Congregational workers, that our pastors must always be able to base their appeals for the support of the work.

We note with interest the completion of the work of the Deputation to India, and we recommend a continuance of the policy of sending such deputations to the mission fields. They bring to the missions at once the encouragement and the critical inspection of a visit from our American Congregational leaders, and they bring back to the churches an impression of the work and its needs which has peculiar value.

We observe that the Twentieth Century Fund, twice commended in the strongest way by meetings of the Board, now stands at $116,000, a little less

than one-half of the $250,000 proposed. This important undertaking ought not to be left half finished, and we recommend its completion at once by special individual gifts apart from the regular contributions of the Board. It should be clearly understood that it is not a plan to endow the work of the Board. We want no fund to stand between us and that crisis in missions which must always press directly upon Christian hearts. It is a plan to insure the work against those fluctuations in legacies which no human wisdom can foresee and no direct appeal affect.

We are glad to learn that the force of workers at the Boston office has been augmented by the appointment of an assistant secretary. We shall await with interest the effect of this new appointment, particularly upon the literary output of the Board, which, while it has improved notably since the impulse given at the Grand Rapids meeting, is still susceptible of further improvement.

Two important recommendations of the National Council are transmitted to the Board in the report before us.

The other recommendation of the National Council is that all our missionary magazines, both home and foreign, be consolidated into one. Upon this question the recommendation of the Prudential Committee is that the *Missionary Herald* be continued "in its present and separate form." We approve this decision pending the further conference with other societies which is proposed by the Prudential Committee, and we express the hope that at such conference a single publication covering the work of all the societies may be agreed upon.

Under the head of finances, the report shows:

(1) That the Board has been freed from debt, every dollar that was pledged at Hartford having been paid into the treasury, — which alone means an extra contribution of over $100,000 from our constituency this past year.

(2) That the Women's Boards have raised for the work $214,710 — an increase of fully $16,000 over the previous year, and an amount equal to about thirty per cent of the entire annual expenditures of the Board. This is a splendid showing.

(3) That the amount received from legacies has been about $175,000 — which is considerably larger than usual, and $50,000 more than last year.

(4) That the gifts of the living for the current work of the American Board show a decrease of $20,000 as compared with the preceding year.

(5) That the contributions from Sunday Schools and Young People's Societies have fallen off considerably from last year. Too much emphasis cannot be placed upon the importance of training the children in our churches in missionary giving, in view of its bearing on the future. We should like to see this work vigorously pressed this coming year.

From these facts it appears that, in spite of a fortunate year in legacies and a fine advance by the women, the fact remains that the American Board is barely holding its own in this matter. The problem presented by that fact must command our most earnest attention, and calls, we believe, for the supplementing of present methods by direct work and vigorous plans for interesting the men of our churches. A sentence in District Secretary Hitchcock's report suggests that the questions most vitally related to income are in connection with our stronger churches, — what proportion of their members contribute in any fair proportion to their means. A study of that question would reveal the fact that great numbers of our prosperous and earnest Christian men are not giving to the work of this Board anything like the serious consideration they could be induced to give. It is to these men that we must address ourselves with something of the vigor and persistency with which the

Women's Board are reaching their constituency. The most hopeful effort that has been made in this direction is that of the Forward Movement, which has been a revelation of the possibilities in the way of specially educating particular churches in missionary giving. We believe that the solution of the problem before us will be reached by the vigorous prosecution of the work along these lines, and we trust it will be taken up and carried forward with all possible energy by the Board, — if necessary, by the employment of a special agent for the purpose.

In conclusion, we express our confidence that we are on the eve of a greater work than the Board has ever known, and that the people of our churches when rightly approached, will be found ready to respond with the means necessary for that advance movement which the Prudential Committee desire. We recommend that the amount to be raised this coming year should be put at not less than $800,000, and that this sum be kept before the churches as the minimum amount required.

Committee on the Missions under care of Secretary Smith.

Rev. Frank K. Sanders, D.D., Chairman.

Your committee has read with much pleasure and pride the summarized reports presented for the past year from the missions in the Chinese Empire, the Central and Western missions in the Turkish Empire, on the continent of Africa and on the islands of the Pacific Ocean.

They reveal a burning zeal for the organized work of foreign missions and a contempt for exasperating hindrances which may well put to shame the weaker faith and ready discouragement of their representatives in America; an intelligent grasp of the working conditions of effective service and a resourcefulness in dealing with the problems entrusted to their judgment which should arouse our admiration and gratitude; a heroic unselfishness and consecration to a vast amount of detail, neither spectacular nor capable of tabulation, which is a constant challenge to the considerateness, persistence and liberality of those of us who stay at home. The moderation and definiteness of the desires to which expression is given give emphatic testimony to the sobriety of judgment and breadth of vision of these, our distant brethren in the field. We cannot resolve too strongly to spare no efforts to sustain and strengthen them.

We desire to emphasize concerning each of the eleven mission fields under the care of Dr. Smith, what seem to be the details of greatest significance or encouragement.

The South China Mission: A twenty-two per cent increase in church membership. A commodious headquarters for the mission completed, largely paid for by Chinese contributions. A noticeable increase in the work for Chinese women.

The North China Mission: The work of rebuilding going rapidly on. All but two stations reoccupied. Aggressive evangelization hindered by the destruction of all the preaching places, yet pressed as far as possible. There is under discussion an amalgamation of the higher educational interests of the four leading Protestant missions in Peking, a project which seems wise and timely. At Pao-ting-fu a medical work of much promise is reported, and a rather notable work among the women, the fruitage of the unceasing labors of Misses Morrill and Gould.

The Foochow Mission: The greatest hindrance to aggressive work, the lack of houses and other facilities. Twelve per cent increase in general church member-

ship. Successful work for the women. Two native missionary societies. The educational and medical work broad and effective.

The Shansi Mission: A year of reorganization. The Chinese officials dealt so generously with the mission that it is actually better equipped than before the rioting. Native prejudice yielding. The missionaries in China appeal strongly for the continuance and strengthening of the work in Shansi.

The Chinese Empire needs many more well educated native leaders. The eagerness of the Christian workers to receive instruction is pathetic. The educational opportunity is unlimited, the work among women taking on fresh vitality. Since the troubles a huge demand has arisen for the Bible and for translations of Western literature. The only strong hindrance is the unworthiness of some Christians.

The East Central African Mission: This mission, relatively recent in establishment and with scanty resources, is widening its area, strengthening its hold, and multiplying its fruitage from year to year in a most promising way. A plant for industrial training is about to be installed at Mt. Silinda, the principal station. Evangelization active; educational work of prime importance.

The Zulu Mission: Has one important and unsettled problem — the question of continuing the maintenance of the Reserves on which native Christians may live under mission protection and supervision. A year of quiet work with substantial gains. At Durban and Johannesburg a great evangelizing opportunity. Day schools becoming a great burden because of vexatious government requirements, yet maintained for the sake of the hold gained on the children. Relations between missionaries and the native pastors and churches much improved.

The West Central African Mission: A year of substantial progress with additions to churches, schools and all forms of organized work. Very encouraging. Increase in medical work extraordinary. What the effect of the recent revolt against Portuguese authority may be upon the work of the mission cannot be stated at present. The missionaries and property are safe.

The African field is a vast one. It needs much emphasis on education, notably of the industrial type. It offers unlimited openings also for evangelization.

The Central Turkey Mission: A cheering situation. Many self-supporting churches and schools. A widespread season of revival at nearly every station. Interesting developments of missionary zeal among the young men. The working force inadequate, but all forms of activity pressed to their extreme. The people are plucky and determined.

The Western Turkey Mission: A strong educational and medical work. Over $64,000 in contribution. The work at Constantinople greatly needs reinforcement. The publication department specially crippled. Armenian Christians, notwithstanding their dire poverty, are generous in the support of their own religious needs of education and of extension. A prosperous year, weakened chiefly by lack of proper supervision and leadership.

In this part of the Turkish empire marked progress has been made toward independence and self-support. Schools and hospitals are exceptionally well organized and managed. The field requires more missionaries at strategic centres, like Constantinople, and more emphasis on the thorough equipment and endowment of the permanent institutions which form the working plant of an active Christianity.

The Micronesian Mission: A year of remarkable results considering the force at work, the money invested and the unusual difficulties involved. Increases of church membership from sixteen to twenty per cent. Visitation of islands impossi-

ble from the lack of a suitable missionary vessel. Official hindrances trying. The new mission to Guam is getting well established.

Hawaiian Islands: Excellent reports of a steady continuance of the work of the theological training school, and of evangelistic and educational work among the Chinese and Japanese.

Surveying all these fields, we are rejoiced to be able to note an unabated enthusiasm and determination given informal expression in these reports. This attitude finds complete justification in the results made known. Large increases in church membership; manifestations of a desire on the part of native Christians to do aggressive Christian work; generosity on their part fully equal to our own best records; schools and hospitals well organized, successful and influential; evangelistic work active, the deficiencies in all working needs discussed with candor yet moderation — these stirring facts should awaken our hearty appreciation and renew our determination to support our missionaries more generously than ever before.

We congratulate the Board upon the work under the care of Secretary Smith and extend to the many missionaries of these broad fields our sympathy, our gratitude and our loyalty.

Committee on Missions under care of Secretary Barton.

President Alfred T. Perry, Chairman.

There have been put into the hands of this committee, carefully prepared reports from nine of the missions of our Board, viz: European and Eastern Turkey, Marathi, Madura, Ceylon, Japan, Mexico, Spain and Austria. These reports give indication of great condensation, — an endeavor to state in as brief a form as possible the essential facts of the work of the past year. It seems unwise to attempt to summarize still further, especially as these reports in printed form are to be put into your hands. We would, however, urge all to read and study these fine records of the work. Your committee would simply give expression to certain impressions made upon them by the reading of these mission histories.

1. The breadth of the opportunity is marvelous. There seems to be no limit to the extension of activity, except the lack of laborers. The opportunity is increased in some fields by special circumstances. The appeal of Mangs in the Marathi Mission, the urgent calls for the establishment of village schools in Turkey and in India, the famine children in India, the orphans in Armenia, the spirit of unity and coöperation now blossoming in Japan, the readiness to hear the gospel in Papal lands, — these all furnish open doors. Is it not possible to enter them?

2. In view of the opportunity, the inadequacy of the mission force is painfully evident. With a work twice or three times as large, the Marathi Mission has no more missionaries than ten years ago. This is a problem for the Home Department, we admit, but only a study of the missions reveals the urgency of it.

3. In this connection we have been impressed with the resourcefulness and ingenuity of the missionaries in meeting the problems arising out of peculiar conditions, as in caring for the orphans in India and Armenia, and guiding the native Christians through perilous times of persecution, disease, or oppression. Their wisdom and skill in utilizing every auxiliary agency, such as the Bible society, government aid for schools, the Y. M. C. A., the Christian Endeavor Society, as well as taking advantage of all local conditions, and their courage and firmness in the pres-

ence of any opposition, call forth our admiration. A most capable as well as devoted band are our missionaries, men and women.

4. The heroic self-denial displayed by the native Christians in giving out of their poverty for the support of the gospel is worthy of emulation in America. Neither the famine in India nor the massacre in Turkey, followed by extensive emigration, has diminished the gifts of the native churches. Did the churches of the home land give in anything like the same proportion to ability, our work might be enlarged tenfold.

5. The value to the home churches of the Deputation to India is now being proved, but the value to the missions visited is in evidence throughout the reports. The sympathy, tactfulness, sincerity, wisdom, and personal charm of the members of the Deputation are referred to, and thanks are expressed for the inspiration and counsel they gave. But greater than these benefits was the deep effect on the native Christians in clothing the Board with a humanity, making it not a far-off something like the English government, but a real fellowship of Christian workers. It brought to them also the consciousness that their situation was known and appreciated in America, which has increased their love for the Board and the supporting churches. There is a rebuke to us and a hint for the future in the remark of the little girl who said in her composition: "We are blessed; we have seen the Deputation in our generation." Think of the generations of native Christians and the missions that have never seen a Deputation!

6. It would be a pleasure to enlarge upon the wonderful union evangelistic movement in Japan which was prosecuted in 1901 in forty-two provinces, through the coöperation of twenty-two denominations, and brought into the light over 20,000 converts or inquirers, or upon the uniformly encouraging outlook (except in the Turkish missions, where unsettled political conditions seriously hamper the work), the hopefulness reaching its climax in the Marathi Mission, which reports: "Perhaps in the history of the mission there has never been a period of more marked and substantial growth." While in the past ten years there has been a loss in population in the Bombay Presidency of five and one half per cent there has been a gain in the number of Christians of nearly 200 per cent. And what shall the future have in store when we remember that remarkable appeal for the gospel from one hundred and seventy-five villages of the Mang caste, "a nation in a day" seeking the Saviour's blessing. Other things press for mention, — the prolonged detention of Miss Stone by Macedonian brigands, and her release, for which we give thanks, about which she will herself tell us this evening, the promised early return from exile of the Spanish Mission and school for girls to new quarters in the city of Madrid; the encouraging results from the care of the children orphaned by famine and massacre; the satisfactory condition of the Doshisha in Japan, the fidelity of native workers, the constancy of native Christians, the universal steadiness of the work. These and other things like them stir our hearts, but we cannot dwell upon them.

That barriers are falling and prejudices yielding to the patient labors of the past is everywhere in evidence, and the enlarged opportunity of the present is a summons to the home churches to increased devotion to this great business.

The Committee on the Treasurer's Report.

Galen C. Moses, Chairman.

YOUR committee finds that the treasurer's report contains simply the bare facts of receipts and expenditures with the auditor's certificate attached thereto. This certificate is a sufficient warranty to the committee as to the correctness of all statements contained in the report. Finding nothing else in the report, your committee were at a loss to understand the proper functions of this committee. On examination of the entire annual reports the past year, we find absolutely nothing in the reports of either the secretaries or treasurer as to the whole financial situation and management. We believe that either the Prudential Committee or the treasurer should report to this body more fully as to the financial problems which the year's operations present.

The operations of the treasurer's department cover the methods of bookkeeping and accounting in the office, the purchase of supplies, and the system of collecting money from churches and individuals. It covers also the management of large trust funds held by the society, the character and methods of their investment, etc. Your committee has, to a limited extent inquired into some of these matters.

As to the bookkeeping and accounting in the treasurer's department, we find those methods well adapted to the ascertainment of the facts necessary to the administration and to the attainment of correct results. We find further that the system is such as would naturally grow up with the growth of the business of this large corporation. This system requires a good deal of duplication in the work of the office, and it seems to the writer that a careful study of the requirements of the office would evolve a more modern and simpler system of accounting. We make this suggestion with a considerable diffidence from the fact that those in contact with the work in the office understand its requirements much better than we could do after the brief examination which we have been able to give to the matter. As now conducted, the system satisfies the requirements of the office in its ability to furnish detailed information promptly in connection with all the numerous matters which come before the Prudential Committee.

As to the purchase of supplies and methods of collecting funds, we find nothing calling for a comment on our part.

As to the administration of the various trust funds and character of the investments therein, we have looked over the various investments, and find the various funds are exceedingly well invested, and the high character and standing of the members of the finance committee, with the results of their labors in the past, are worthy the entire confidence of the Board and its constituents.

After a free conference with your treasurer in reference to the transactions of the past year, your committee would make the following comments which we think should have appeared, in a more extended form perhaps, in the report of the treasurer, and we trust that he may feel authorized hereafter to make the innovation of presenting the affairs of his department more fully. We also hope if this committee is to be kept up as an annual committee, its title may be so changed as to indicate more definitely what they are expected to report upon.

The receipts from churches and individuals during the earlier months of the year, as compared with the same months of the previous year were encouraging. A notable gift of $20,000 was received from one individual in November, and it was hoped that the advance in donations made in the earlier months would be

maintained throughout the year, but this gain was lost in the later months, and it became apparent in August that only many and large gifts from individuals would prevent a debt. As the situation became known, the response to the need was prompt and generous.

Certain facts connected with the present financial situation of the Board are cause for rejoicing. The Board has closed its year with all its current expenses met from current receipts and without a debt. The debt of over one hundred thousand dollars of a year ago has been entirely canceled by the redemption of the pledges made at Hartford. The Twentieth Century Fund, including pledges, amounts to about $115,000. The principal and income of this Fund thus far remain untouched. The General Permanent Fund has increased $10,000 during the year, and will soon receive from an estate an additional increase of $50,000. The Conditional Gifts Fund is $70,000 larger than a year ago.

While we gladly and gratefully view these encouraging results, yet we must not overlook the fact that the Board is able to close its year without a debt not from an increase in the gifts of the churches, but because of a larger increase over the average of recent years in the receipts from legacies. It is to be hoped that this increase is indicative of the return to a higher average of legacy receipts, and yet, as compared with the last seven or eight years, we must conclude that it is not safe to count, during the coming year, upon so large an amount from this source. This makes it clear that only an increase from living donors this coming year will enable the Board to meet its obligations without reducing its operations on the foreign field.

The responsibility for the support of this great work rests, therefore, upon the Churches. When we remember what it has cost of toil and sacrifice to build up our plant on the mission fields and to obtain the vantage ground already reached, and when we realize how many times its successes might be multiplied and the results vastly increased by the expenditure of a few thousand dollars more per annum, the opportunity of the present time is one which has probably never been paralleled in the history of the Board.

Report of the Advisory Committee of the Forward Movement.

Dr. Lucien C. Warner, Chairman.

As this will probably be the last report of this Committee, it has seemed best to include the results of the entire work for the past three and a half years, rather than to report only for the last year.

The purpose of the Forward Movement has been two-fold: First: — "To develop interest in foreign missions among the churches," or educational, and second: "To secure the adoption of missionaries by particular churches," or financial.

In conducting the educational work one hundred and fifty mission libraries, consisting of sixteen volumes each, have been sold to as many churches; addresses have been made and conferences held at ten state associations; two special state conferences have been held, and twenty-three local conferences have been conducted in connection with the visits to churches for securing the support of special missionaries. These local conferences were attended by eight hundred and fifty delegates, many coming from neighboring churches of the city and surrounding country. Fifty mission study classes have been organized among the young people's societies through the influence of the assistant secretary, Mr. Benjamin C. Marsh.

Deputations of students have been conducted which have visited churches in Connecticut, Massachusetts and Illinois. Two men have usually visited a church together. They have spent from two to six days in organizing a missionary department among the young people and have personally interviewed influential members of the churches for the purpose of enlisting them in a deeper interest in missions. Nine hundred and fifty such interviews have been reported.

As the culmination of the educational work, two General Councils have been held at Silver Bay, Lake George, attended by 378 delegates representing nineteen states and Canada. Over one hundred churches were represented in these councils and their influence in deepening the interest in the missionary work of our churches cannot fail to be of the highest value. The ignorance and indifference among many otherwise intelligent people in regard to the missionary enterprise is deplorable, and it can only be successfully met by a permanent campaign of education. One of the most urgent needs in this connection is a thoroughly organized department of literature, issued in an attractive form, which will provide the churches with reliable and up to date information.

During the past year seventy additional churches have been enlisted in the Forward Movement, a much larger number than during any previous year. This has been made possible through the aid which Mr. Wishard has received from Mr. Marsh, the assistant secretary, who has spoken in the churches with great acceptance, securing missionary salaries or increased gifts for other definite missionary work in every church he has visited.

Since the Forward Movement was inaugurated 155 churches have been successfully appealed to for the support of their own missionaries or for special phases of mission work. One hundred and three of these churches have already undertaken the support of 125 missionaries, some of the churches supporting two missionaries. Thirty-four churches have assumed the support of such special objects as schools, hospitals or a group of native workers. Negotiations are still pending with the balance of the churches visited concerning the particular line of work which they will support. These missions and missionaries are scattered over the entire field occupied by the Board. The supporting churches are found in eighteen different states.

The effect of the Movement upon the Board's treasury is exhibited by the following series of comparisons, the figures being taken directly from the Treasurer's books. It should be noted that the receipts reported do not include the contributions from the women's societies.

The most accurate basis of comparison consists in comparing the total receipts of the 155 Forward Movement Churches since the year of their enlistment in the Movement with the receipts from the same churches during an equal period of years preceding their enlistment. The figures are as follows:

Received during the Movement,	$170,971
Received during the corresponding period preceding the Movement,	96,671
Increase,	$74,300

These results are emphasized by comparing the increase in contributions of the 155 Forward Movement Churches with the contributions of 155 other churches of corresponding position and prominence, which have not been enlisted in the Movement, but have simply contributed to the general fund in response to the Board's general appeal. Both groups of churches have approximately the same membership, the former having 61,056, the latter having 50,981. Both are included in the 500

leading churches of the denomination, each of which has expended during the past three years over $3,000 a year for its own Congregational obligations. All of these churches are believed to be able to support missionaries. The following is the exhibit:

Received during period preceding Movement,	$79,944
Received during the Movement,	72,977
Decrease,	$6,967

This comparison indicates more accurately than any other which can be made the real financial significance of the Movement, inasmuch as it discloses that the 155 churches cultivated by the Movement increased their contributions over $74,000, while the 155 churches who have simply been appealed to in a general way diminished their contributions nearly $7,000.

Another basis of investigation consists in comparing the receipts of the Forward Movement Churches during 1898, the year preceding the launching of the Movement, with the receipts from them during 1902.

Received from 155 Forward Mov't Churches in 1898,	$43,169
" " 155 " " " in 1902,	75,590
Increase,	$32,431

These figures become still more significant when we compare the total regular contributions to the Board from churches and individuals for the year 1898 with those of the past year.

Total regular contributions for 1898,	$297,989
" " " " 1902,	321,484
Increase,	$23,495

It will thus be seen that while the gain of 155 churches was $32,421, the total gain from all the churches and individuals, not counting the gifts through the Women's Boards, was only $23,495. In other words, while the Forward Movement Churches gained $32,421, the balance of the field showed an actual falling off of $8,926.

It may be profitable for us to compare the pledges secured by the Forward Movement with the amounts actually paid in, although the results are not altogether cheering. Only seventy-nine of the 155 churches have had a full year or more since making their pledges to redeem the same. Forty-five of these churches pledged $64,464, but have only paid in $47,955, thus entailing a loss to the Board of $16,509. The other thirty-four churches pledged $47,614 and have paid $64,013, an increase of $16,399. If the churches which have not met their pledges had done as well as the other class, the Board would have received fully $25,000 more from them than it has received. It is evident that it is not sufficient to secure pledges; they must be followed up in a tactful and yet persistent way.

We noted last year that the effect of the Forward Movement on the gifts to the Women's Boards was to increase them somewhat. The same tendency is still shown in the more complete figures of this year. The Women's Boards received from the Forward Movement Churches $2,979 more in 1902 than in 1898, and $3,572 more during the entire period of the Forward Movement than during an equal period preceding the movement.

The facts which we have indicated have an important bearing upon the problem of increasing the gifts of living contributors to $1,000,000 a year by the centennial

year of the Board's history. The Committee has been very slow to express an opinion as to what financial returns should be expected from any particular class of churches. As has been noted, we have chiefly directed our attention toward the 500 leading churches, each of which contributes over $3,000 a year to its current expenses. The first 102 of these churches, which we have enlisted in the support of their own missions or missionaries, have had time to meet either all or a large part of the pledges made in response to our appeal. The 102 churches paid $102,299 into the Board's Treasury during the last fiscal year, including the payments to the Women's Boards, as compared with their contributions of $63,195 during 1898. These churches do not include a number of our wealthiest Eastern congregations. The fact that they averaged a little over $1,000 last year is a strong indication of what may be expected from the entire 500. There is no question of the ability of these 500 churches to invest a half million dollars annually in foreign missions; nor do we believe there is any serious question as to the response which they will make to a permanent campaign of education such as the Committee has inaugurated. If $500,000 can be secured from 500 churches, another $500,000 can surely be secured from the remaining 5,000 churches of our denomination.

The expenses of the Committee for the past year have been $9,026.06, which, added to a deficit of $376.01 brought over from last year, made a total expense of $9,402.07. The total receipts have been $6,740, leaving a deficit of $2,662.07. It has been our purpose to raise the expenses for this work from a few individuals, so as not to interfere with the regular gifts to the Treasury of the Board. This we did successfully for the first three years, but some of our first supporters have dropped out and we have not found other large contributors to take their place. We had, therefore, to choose between a general canvass for funds, which might endanger the regular gifts to the Boards, and the report of a deficit at this meeting. We choose the latter as the course likely to cause the least harm.

The original object of appointing this Committee was to test certain financial and educational methods. The Committee has been continued in existence longer than was first contemplated, but its work is now accomplished and its results are before the Board. We now ask the privilege of handing over to the Prudential Committee the work we have thus far conducted. We believe this work has already passed the experimental stage, and has clearly demonstrated its value as a distinct and regular department of the work of the Board. It is our conviction that the Board ought either to secure at once the services of an additional man, or to employ in this definite direction a sufficient portion of the time and energy of some one now connected with the Board to insure the conservation of what has already been gained, and to carry the work forward vigorously to still greater results; unless this is done, we greatly fear that the permanent fruit of the past four years' effort will largely be lost.

This report should not close without special mention of the secretaries whose able and faithful services have made these results possible. Luther D. Wishard has been with the Movement from the outset, and has led it with great zeal and success. Many of the plans of work have been his, and his inspiration has given courage to all of his associates. Benjamin C. Marsh joined the work later, but his services have been of great value. He has not only visited the churches, arranging appointments and organizing mission study classes, but after the first few weeks he has spoken regularly in the churches on Sunday and contributed his full share in securing increased gifts for the Board.

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